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THE
DESTINIES
OF THE
BRITISH EMPIRE,
AND THE
DUTIES OF BRITISH CHRISTIANS

AT THE PRESENT CRISIS.

BY WILLIAM THORP.

FROM THE SECOND LONDON EDITION.

PHILADELPHIA:
ORRIN ROGERS, 67 SOUTH SECOND STREET.

E. G. Dorsey, Printer.

1841.

PREFACE

TO THE SECOND EDITION.

THE repeated applications made during the last few years for the present Work, the original copies of which were all disposed of in a short time from the date of its publication, have induced the Widow of the late Rev. WILLIAM THORP to venture on printing a Second Edition. It is probable that the Author would himself have undertaken this business, had not the pressing duties of his ministry, and the declining health which preceded his removal by death, in May, 1833, interfered to prevent. The work is therefore placed before its readers without any important alteration, excepting only in form and price, in compliance with the wishes of those persons who are anxious to procure it, and in reliance on the conviction that the demand for it will be much augmented, when it is known to be obtainable. There are, however, other circumstances which induce the belief, that an acceptable service will be rendered to the religious public, by its re-issue. It is not to be denied that, since the date of its first appearance, the views therein advocated have derived additional importance and interest in the public eye, from the accession of a large number of pious individuals to the class of thinkers who hold the same opinions with the Author, particularly from among the friends of the Church of England; and the course of political events has certainly contributed not a little to strengthen a persuasion of their truth. The return of the Catholics to a participation of political power was always regarded by the Author with a feeling of melancholy foreboding, as to the consequences which it was likely to have on the religious interests of the country. Now it matters not to what other unseen influence the increase of their numbers, and the high tone of confidence they are assuming may be more immediately due; but certain it is, that the measure in question has largely contributed its share, and still more the very considerable countenance which, in the shape of conciliation and concession, is now openly accorded

to them, the almost inevitable consequence of the first false step. So far, it is demonstratively proved, that his fears were not without a rational foundation; and although it is useless to reflect on what is past, with a view to re-stir the spirit of controversy on this much-debated question, yet as all are deploring the existence of the widely-spreading evil, and as it is incumbent upon Protestant Christians to strive to find a remedy, the circulation of this Volume may not, at the present time, be unwelcome to many who are seriously alarmed at the prospect which is opening before them.

The argument of the Work is to show, not merely the predicted downfall of all temporal governments, as a general fact, preparatory to the establishment of Messiah's kingdom, but in particular, that Britain is probably included in the threatenings denounced against Papal Rome, as being a part of the image in Daniel's vision. It must be admitted that this supposition will derive greater weight, if, in addition to the general evidence furnished, it can be shown that Popery is on the increase in England, which there is too much reason to fear is the case. And should the argument be regarded as insufficient to establish the writer's views, much good may be done practically, if the re-appearance of these Lectures at this juncture shall help to stimulate Protestants to some sufficient exertions for the spread of their common principles, to which they owe so many incalculable blessings, in opposition to the baneful and erroneous system of the Church of Rome, whose activity and subtlety are now more than making up for the numerical deficiency of its adherents in this country. It will readily be believed, therefore, that party or sectarian objects are wholly absent from the republication of these sheets,—their character being practical and not controversial, and the views therein exhibited demanding the solemn and earnest consideration of all denominations of professing Christians.

Prichard-street, April 17th, 1839.

PREFACE.

THE author of these Lectures might plead as an apology for their publication, the solicitations of his numerous friends, of many of his brethren in the ministry, and of Christians of all denominations; but, highly as he esteems their judgment, this, of itself, would have been insufficient to force him from his beloved privacy, and to induce him to appear before the world as an interpreter of prophecy. Considerations of far more awful importance than the approbation or disapprobation of dying men like himself, form the motive by which he is actuated—break in upon his habits of retirement, and constrain him to encounter the opposition, and perhaps the obloquy, upon which he has calculated. Any man who openly attacks the prejudices, passions, and customs of the age, in which he lives, must expect to raise up enemies. This explains the reason, why the prophets were imprisoned, slain with the edge of the sword, cast into dens of lions, tortured, and sawn asunder; why apostles, confessors, and martyrs, were beheaded, burnt alive, devoured by wild beasts, and crucified; and why the Son of God himself was condemned as a felon, and executed as a malefactor. Luther, when contending with hosts of enemies, with powerful kingdoms, with the whole weight of the papal hierarchy, and all the corruptions of the age in which he lived, in his hours of depression groaned in anguish of spirit, and, it is said, almost repented that he had ever undertaken the invidious task of a reformer. And, although there is no ground, in these days, to fear being made spectacles of infamy, as St. Paul expresses it, to angels and men; yet human nature is still the same, and will suffer no attack upon its false confidence, its self-complacency, its mistaken judgments, or its reigning passions, without indignant resentment; and may not this be the reason, conjointly with some unhallowed violence and little indiscretion on their part, that those excellent men, who in modern times have directed their attention to the study of the sacred prophecies, have been vilified, misrepresented, and held up to public derision as fools, fanatics, and maniacs? They are entitled however to one

commendation; that of having devoted much thought to that part of scripture, which in fact comprehends the whole of revelation, and which of late years has been so awfully neglected. The all-absorbing interests of our native country, the dangers with which she is menaced, the fatal security in which she is sunk, and the dreadful apathy of what he cannot but esteem the best part of the community, render the author perfectly indifferent to all consequences with regard to himself. Amidst the din of clamour and the conflict of parties, he has often been reminded of an observation of Sir Isaac Newton, that about the time of the end, in all probability, a body of men will be raised up, who will turn their attention to the prophecies, and insist upon their literal interpretation, in the midst of much clamour and opposition. And how exactly has this observation of that sagacious man been verified. But why this violent contention, this acrimonious spirit, among the brethren, this rending and tearing amongst the members of the holy and mystical body of Christ? Surely the dread importance of the question should allay the little irritations of human nature, and awe every malignant feeling into restraint; while the recollection of their common union to the great head of vital influence, should sweeten all into peace, and harmony, and love. Thus the discussion being conducted in the meekness and the gentleness of Christ, there would be some rational prospect of arriving at the discovery of the truth, and seeing a perfect reconciliation, and cordial union of all parties. These observations are forced from the author by the high esteem which he cherishes for all who glory in the cross of our Lord Jesus Christ, who make the doctrine of the cross the theme of their ministry, and who determine to know nothing among men save Jesus Christ, and him crucified. This, the students of prophecy are bound to do, above all other men; for to little purpose do they read and search the sacred oracles, unless their eyes are constantly fixed upon the Lamb slain from the foundation of the world,—the most prominent and most magnificent object which is constantly held up to view by the spirit of prophecy, especially in the Apocalypse; as redeeming the nations from the bondage of guilt and corruption, by his atoning sacrifice; washing, and making them white, in his own precious blood; opening the seals of prophecy; directing, with his own hand, the outpouring of the vials, and the sounding of the trumpets among the nations; as standing upon the mount of Zion, with his ransomed church, having his Father's name written on their foreheads; as completing his triumphs over his enemies, and their enemies, and finally establishing his millennial kingdom in all its purity, beauty, glory, and majesty.

All the larger and smaller lines of the great system of prophecy, which is characterized by the most perfect unity of design, of which redemption is the theme, and the glory of God the ultimate end,—whether general or chronological,—whether literal or symbolical,—or however wide their circumference; and although involving in their progress the destinies of nations and empires, converge in that cross on which the Prince of Glory died; and thence, as from a common centre, stretch forward to the blessed consummation of all things, where they again meet in their full and triumphant accomplishment. It is, therefore, expected from the genuine student of prophecy, that he feel a strong attachment to the cross, as his triumph and his glory, and that he profess a spirit of deep devotion while searching the scriptures, and discover in their general spirit and deportment all those virtues which an experimental knowledge of the doctrine of the cross is calculated to produce.

The destiny of the British empire, that object of paramount importance to himself and his country, having wholly occupied the mind of the author, and formed the subject of these lectures, he has not attempted to enter into a profound, critical, or extensive examination of the harmonies of the prophecies in general; or of the correspondence between the visions of Daniel and those of the Apocalypse; or to show, as Sir Isaac Newton observes, that the latter are an amplification and an explication of the former. For the same reason, he has carefully avoided all disquisitions on the certainty of the restoration of the Jews to their own land; the nature of their deliverance from the Babylonian captivity, and the prophecies referring to that great event, or on the present and future destinies of the ten tribes. For the same reason, he has said nothing concerning the Abrahamic covenant, the Sinai covenant, the covenant of royalty made with David, and what is emphatically called the new covenant, which are in general lost sight of in these discussions, but which are necessary to be understood, in order to a clear and comprehensive view of the prophetic writings. And for the same reason, he has not even adverted to the death and resurrection of the two witnesses; to the difference between the mother of harlots, when rioting in all her dissolute prosperity, and the false prophet, found in alliance with the beast, at the time of their final destruction, after the sorceress has been torn from her seat, and the kings of the earth have consumed her in the fire of their wrath; or to the visible appearance of the Messiah—the difference, and yet the identity, between his spiritual and his millennial kingdom, and his personal reign; or to the resurrection which shall precede the

millennium, to the state of things during that predicted period of glory and blessedness; or to the destruction of the hostile powers, confederate against the camp of the beloved city; or the wonders of that day, when all the dead, both small and great, shall stand before God. If life should be spared, and leisure granted, perhaps, at no distant period, he may venture, with great deference, and under correction, to give publicity to his opinions upon these vast and momentous subjects. In the meantime, he would earnestly, and affectionately, recommend his highly esteemed brethren in the ministry, to turn their attention, in the spirit of meekness, and fervent prayer, to this great subject; and would take the liberty of reminding them of what they must already know of the following grand principles of scriptural exposition.

First, That, in the language of Horsley, prophecy, which comprehends the whole of Scripture, is a communication from an infinite to a finite intellect; developing an unity of design, and a continuity of thought, worthy of that Eternal Spirit, to whom a thousand years are as one day, and one day as a thousand years; and that the business of the scriptural student is to keep his eye fixed on that unity of design, which, in fact, is redemption, and the final triumphs of the Redeemer; and to trace that wonderful continuity of thought, by comparing predictions with their fulfilment, and prophecies already fulfilled with those that remain to be accomplished, through the whole field of revelation.

Secondly, That the Abrahamic covenant is the foundation of all the dispensations of heaven, both to Jews and Gentiles. Hence the miracles of Egypt, and the redemption of the church; the promulgation of the law, with all its rites and ordinances; the excision of the nations of Canaan, and the settlement of the Jews in the holy land; the fates of Edom, Moab, Philistia, Egypt, Tyre, Sidon, and of the great ruling monarchies of the world; hence the coming of the Messiah,—the purchase of redemption by his blood,—the calling of the Gentiles,—the rejection of the Jews, and their fall, proving the riches of the Gentile world; all in fact, that God has done in the accomplishment of prophecy, since the days of Abraham, and all that he will do in their accomplishment until the restitution of all things.

Thirdly, That when the mind of the prophet, under the impulse of the Eternal Spirit, is occupied with two or more events of a similar character, he generally speaks of them as though they were the same, although they may differ from each other in several respects, and although many ages may intervene between their respective accomplishments. Thus the prophets

foretold the emancipation of Israel from Babylon, their deliverance in the latter days, and the redemption of the whole church, by the Messiah, as though they were the same events; and by marking those parts of the prophecies that have been fulfilled, we know with certainty what remain yet to be fulfilled. Thus, also, the prophets of the Old Testament foretold the first and second advent of the Messiah; his first advent in humility and sorrow, his second advent in glory and majesty, as though they were the same event. The prophecies referring to his first coming, as a suffering and an atoning Saviour, though sufficiently clear, distinct, and numerous, to leave the Jews without excuse, are but few when compared with those which speak of his appearance as the Sovereign of the world, and the Judge of all the earth. It is from the New Testament writers only we know that the spirit of prophecy speaks of a two-fold advent, and by marking the prophecies which he fulfilled at his first coming, we know with certainty what remains to be fulfilled at his second coming. Thus, also, the great prophet of the church predicted the destruction of Jerusalem, and the end of the world, as though they were the same event, and by marking what parts of the prediction were accomplished in the overthrow of the Jewish state and nation, we know with certainty what remains to be accomplished when he shall appear in the clouds of heaven, with power and great glory.

Fourthly, That four horrible systems of error and apostacy have been embodied, established, and supported by nations, as engines of state policy, which are repeatedly the subjects of distinct prophecy. These are Idolatry, Mahomedanism, Popery, and Infidelity; against one or the other, or all of these abominations, every part of the word of God is levelled, and to rescue the human race from their domination the scriptures were given by divine inspiration.

Fifthly, That prophecy has a literal and a spiritual,—a spiritual as well as a literal signification, and must therefore receive a literal and a spiritual accomplishment; and that its literal interpretation must form the ground-work of its spiritual application. By the literal accomplishment of prophecy, its divine origin is proved and confirmed, and thus the scriptures are rescued from the charge of ambiguity and equivocation, so justly alleged against the heathen oracles; and by the spiritual application of prophecy, the vital interest of religion is secured in the church of God.

Lastly, That the prophecies are either general, predicting events without specifying the times when they shall come to pass; or chronological, not only foretelling future events, but fixing the precise date of their accomplishment. Such is the

famous prophecy of Daniel's seventy weeks, concerning the first advent of the Messiah, and such are the numerical prophecies of Daniel and St. John, concerning his second advent. Upon the dates of such prophecies, be it remembered, God has been pleased that a considerable obscurity should rest, until the time of the consummation be near at hand. That the prophecies are literal, and of course to be literally fulfilled; or that they are symbolical, which last, though not exclusively, is especially the character of the chronological prophecies of Daniel and the Apocalypse. Sir Isaac Newton has well observed, "That for *understanding the prophecies*, we are, in the first place, to acquaint ourselves with the figurative language of the prophets." Some object to the study of the prophecies, that if they were intended to be understood, they would not be written in such mysterious language. But this objection is altogether unfounded. For nothing would be more easy than to prove, that the symbolical language being fixed and definite in its meaning, is more easy to be understood than ordinary language, and therefore the best adapted medium for prophetic communication. Accordingly, the Spirit of prophecy has employed it to describe those mighty revolutions, which are to issue in the noonday glory of the Messiah's kingdom. Words are arbitrary, ambiguous, and always changing their significations; verbal language has been confounded, and the inhabitants of one country are unintelligible to those of another; but the symbols of prophecy which are founded in nature, are subject to no such confusion and ambiguity. Like the figurative language of scripture in general, they were intended not for the Jew, the Egyptian, the Greek, the European, or the African, but for man, as man, and consequently for man in every age, and in every nation. "In the rich imagery of Daniel and St. John," says Mr. Faber, (in his admirable introduction to his chapter on the symbolical language of prophecy, the main object of which is to point out and insist on the exact precision of the prophetic language,) "*different symbols* are frequently used to express the *same thing*, but no *one symbol* is ever used to express *different things*, unless such *different things* have a manifest analogical resemblance to each other. Hence *the language of symbols*, being purely a *language of ideas*, is, in one respect, more perfect than any ordinary language *can be*; it possesses the variegated elegance of *synonymes*, without any of the obscurity which arises from the use of ambiguous terms." The reader may consult, with advantage, the whole of Mr. Faber's chapter on the symbolical language of prophecy; together with Sir Isaac Newton's catalogue of symbols, with their several interpretations.

A diligent and devout study of the sacred oracles, upon these principles, will lead to an easy and satisfactory explanation of many both fulfilled and unfulfilled prophecies, elucidate many particular passages, which are otherwise wrapt in impenetrable obscurity, and develop, in a striking manner, the beauty, harmony, and majesty of divine revelation. The student may read, with advantage, Vitringa, Daubuz, Bishop Newton, Sir Isaac Newton, the learned Joseph Mede, Archdeacon Woodhouse, Bishop Horsley, Mr. Faber, Mr. Cunningham, Mr. Frere, Mr. Bieheno, Ben Ezra, translated by Mr. Irving, and, though the last mentioned, not the least, the late excellent Mr. Brown's *Even-tide*; above all, with these principles, let him search the scriptures for himself, in humble dependence on divine teaching. The writer gratefully acknowledges his obligations to the above-mentioned authors; for, to use a simile of Swift in the *Battle of the Books*, let others, like the spider, weave their flimsy nets, out of their own bowels, he would resemble the bee, which expatiates over the wide field of nature, and distils its sweets from every flower to enrich its hive. "Amongst the interpreters of the last age," says the great Newton, "there is scarce one of note who hath not made some discovery worth knowing." The variety of opinions which prevail among the writers upon prophecy is sometimes mentioned as a discouragement to the study of the prophetic writings. But for this there is no foundation; they are all agreed as to the general outlines of prophecy, and differ only as to the minuter parts. Besides there is not a question in natural philosophy, in chemistry, in morality, in theology, nor scarcely a text of scripture, on which there has not been a diversity and even a contrariety of opinion. If, therefore, we are to neglect the study of any branch of knowledge because of the variety or discrepancies of opinion that have been maintained by different men, we must close all our books, the Bible among the rest, and return at once to darkness and barbarism.

THE
DESTINIES OF THE BRITISH EMPIRE;
AND THE
DUTIES OF BRITISH CHRISTIANS,
AT THE PRESENT CRISIS.

LECTURE I.

THE lecture to be delivered this evening will be unusually long. The Apostle Paul, on one extraordinary occasion, preached till midnight; and if any subject can justify a conformity, in this respect, to the apostolical example, it is surely that which, this evening, is to engage our attention,—the Destinies of the British Empire. I will endeavour to condense, as much as possible, within the time to which I would limit myself; and, throwing myself upon your candour, I beseech you to hear me patiently, and earnestly solicit an interest in your prayers.

Read in the second chapter of the Prophecies of Daniel, and forty-fourth verse:

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

Patriotism, or the love of one's country, is a sentiment that glows with intense fervour in every heart that beats in a British bosom. Our native land is endeared to us, not only as the land of our fathers whose ashes are slumbering beneath the clods of her valleys, but by a thousand other tender and important considerations. Her industry, her benevolence, her charitable institutions, and the asylum which she has always

afforded to the wretched, who, amidst the distress of nations, have fled to her as their only refuge; the records of her history, her unrivalled constitution, and the noble stand she has often made against the encroachments of civil, military, and ecclesiastical despotism; her vast resources, her commanding attitude, at this moment, among the nations, her religious advantages, and, above all, her extensive agency, as the instrument of divine providence, in spreading the blessings of eternal salvation, through the most distant regions of the world, all conspire to render her lovely and venerable in the esteem of her loyal children.

With this sentiment I deeply sympathize, and have often said, with one of our poets, justly styled the poet of the Millennium,—

“England, with all thy faults, I love thee still—
My country! and, while yet a nook is left,
Where English minds and manners may be found,
Shall be constrain'd to love thee.”

—————“And I can feel
Thy follies too.”

After a long and painful investigation, during which I have endured mental conflicts, which no language can describe, in opposition to the strongest prejudices, the fondest hopes, and the dearest wishes of my heart, I have been constrained to look, while the tempest has been gathering around us, to the dark side of the horizon. I pretend not, however, to any extraordinary knowledge of futurity. I assume not the character of a prophet, but only that of an humble, a very humble fellow labourer, with those, among whom, beyond all comparison, are ranked the wisest and the best of men, who have endeavoured to interpret prophecy; to the study of which, I hope I may add, without arrogance, I have been devoted from the eighteenth year of my age to this day. All the knowledge that has been derived on this subject, has been drawn from sources which lie open to all mankind, in the lively oracles of God, as corresponding with the signs of the times, in the dispensations of Divine Providence. In those holy oracles, the Creator of the world—the author of revelation, has laid open the rise and progress, the varied fortunes, and final destinies, of all the nations and empires of the world. He has decreed that they shall all perish, and his decree is founded in righteous judgment. For all earthly kingdoms are founded in slaughter, cemented with blood, defended with weapons of destructive warfare, and maintained by maxims of a crooked and iniquitous policy. Insomuch, that were the angel of retribution to proceed from the throne of God, with the balance of justice in

one hand, and the mace of power in the other, to weigh the nations in scales, and to distribute awards accordingly, "MENE, TEKEL," would be written on all their walls, as was once written on the walls of Belshazzar's palace, and like the monarchy of Babylon, they would quickly be destroyed from off the face of the earth. There is, brethren, a righteous God, that judgeth in the earth; who rules the nations in righteousness, and will judge them with equity. His justice demands that they all perish; and he has distinctly pronounced their doom by his servants the prophets. To confirm the truth of this statement at large, by the authority of the word of God, would be to quote one-third, at least, of the sacred volume. David tells us, in the second Psalm, that the Messiah shall break in pieces all nations who refuse to bow to the sceptre of his kingdom, with a rod of iron, like a potter's vessel. Isaiah is very bold and explicit, and his words are very terrible; as it is written in the twenty-fourth and thirty-fourth chapters of his prophecies:—"Come near, all ye nations to hear, and hearken ye people; let the earth hear, and all that is therein; the world, and the inhabitants thereof. For the indignation of the Lord is upon all nations, and his fury upon all their enemies; he hath delivered them to the slaughter. And the mountains shall be melted with their blood; and all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll."

In order to understand the meaning of this sublime imagery, and that which follows, it will be necessary to remember that, in the symbolical language of prophecy, the heavens symbolize nations and civil governments; that the sun is the symbol of the ruling power of a kingdom or a nation; the moon, of an ecclesiastical establishment, in alliance with the state, whether Pagan, Jewish, Mahomedan, or Christian; the stars of heaven called also the hosts of heaven, of subordinate governors, as rulers of provinces, or rulers of churches; mountains, of empires; and hills, of lesser states and kingdoms; and that the earth is the symbol of the great mass of the population, of which nations are composed, or the lower orders, who are in subjection to the higher powers. According to this mode of interpreting the sacred symbols, laid down by Sir Isaac Newton, in his *Key to the Prophecies*, the darkening of the sun signifies the extinction of the ruling power of a nation; the confounding of the moon, or the turning of it into blood, the overthrow of the ecclesiastical establishment by sanguinary conflict; the falling down of the stars from heaven, as a fig falleth from a fig-tree, denotes the downfall of subordinate rulers, in the civil or ecclesiastical department; the melting of

the mountains with blood, the dissolution of empires by the ravages of war; the shaking of the earth, denotes revolutionary convulsions, occasioned by popular insurrection, overturning the established order of things, as a natural earthquake subverts cities and kingdoms: and the rolling together of the heavens as a scroll, their passing away with a great noise, signifies the dissolution, the passing off, the annihilation, of the whole civil and ecclesiastical establishment. Under these symbols, the prophets have described and foretold the destruction of Egypt, Babylon, Tyre, Sydon, Persia, Greece, Jerusalem, and the Roman Empire; and, under the same symbols, they have described and foretold the destruction of all the nations and empires that ever have existed, or that now exist, upon the face of the earth. Let us now return, with this key in our hands, to the prophet Isaiah,—“Come near, ye nations, to hear; let the earth hear, and all that is therein; the world, and the inhabitants thereof. For the indignation of the Lord is upon all nations, and his fury upon all their armies; he hath delivered them to the slaughter. And the mountains (symbol for empires) shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their hosts shall fall down as the leaf falleth off from the vine, and as a falling fig from the fig-tree.” And my sword shall be bathed in heaven, *i. e.* in the political heaven; and the foundations of the earth, *i. e.* the political earth, the lower orders, in subjection to the higher powers, shall be shaken; for it is the day of the Lord’s vengeance, and the year of recompenses for the controversy of Zion. The earth is utterly broken; the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it, and it shall fall, and not rise again. Re-ascending from the political earth to the political heavens, the prophet then adds,—“And it shall come to pass in that day that the Lord shall punish the host of the high ones that are on high, even the kings of the earth upon the earth. Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Zion, and in Jerusalem, and before his ancients gloriously.” Ah! who shall live when God doth this? The words of the prophet Jeremiah are equally explicit, and not less terrible, as you will read in the twenty-fifth chapter of his prophecies:—“I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts; therefore prophecy against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall give a

shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to all the ends of the earth; for the Lord hath a controversy with all nations; and he will plead with all flesh; he will give them to the sword, saith the Lord. Thus saith the Lord of hosts, behold evil shall go forth from nation to nation; and the slain of the Lord shall be at that day from one end of the earth even to the other." These awful predictions have never yet been fulfilled; but they are stamped with eternal truth, and must, therefore, receive their accomplishment. Is the British nation, my fellow-citizens, included among all the nations and kingdoms that exist from one end of the earth even to the other end of the earth, or is she not? If she be, she must fall with them; if not,—if she be a mere cipher in the great account, then, indeed, she may escape,—if not, her ruin is inevitable.

There is, indeed, one exception to this general doom, and but one exception, made in favour of the Jewish nation; and the period of their restoration to their own land, and their conversion to their fathers' God, is often mentioned by the prophets, as the crisis of all nations. "Thus saith the Lord, to Jacob whom I have chosen, and Israel my servant, I will surely make a full end of all nations whither I have driven thee, but I will not make a full end of thee; but I will gather thy seed from the east, and from the west, and from all the coasts of the earth; and I will plant them in their own land, and will rejoice over them to do them good, with my whole heart, and with all my soul. And it shall come to pass in that day, saith the Lord of hosts, that I will make Jerusalem a cup of trembling to all the nations that are round about. And on that day I will make Jerusalem a burthensome stone to all nations, and they shall be cut in pieces and broken, though all the people of the earth be gathered together." The time when Michael, the prince, shall stand up for Daniel's people, and cause their scattering to cease, shall be a time of trouble to all nations, such as never was since there was a nation until this day. To this fearful crisis of the nations our Lord himself alludes, when he says, nearly in the very words of Daniel, "There shall be tribulation in those days such as has not been from the beginning of the world, no, nor never shall be."

Besides the idolatry, infidelity, impiety, oppression, injustice, and general depravation of manners, which are mentioned by the prophets as the procuring causes of these exterminating calamities, the cruelties inflicted by the nations upon the house of Israel are particularly distinguished. Hear the voices of the prophets, Haggai and Joel: "Thus saith the Lord of hosts, in that day I will overthrow the throne of kingdoms, and I

will destroy all the kingdoms of the heathen, whither my people have been scattered. Thus saith the Lord of hosts: in that day when I turn again the captivity of Judah, and of my people Israel, I will also gather all nations together, and will plead with them for my people, and for Israel my heritage, whom they have scattered among the nations, and whose land they have parted. Behold I will raise them out of the places whither ye have sold them, and will return your recompense upon your own head. Proclaim ye this among the Gentiles: Assemble yourselves, and come all ye heathen, and gather yourselves round about; thither cause thy mighty ones to come down, O Lord. Put ye in the sickle, for the harvest is ripe; come, get ye down, for the press is full, the fats overflow; for their wickedness is great. Multitudes! multitudes in the valley of decision, for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and shall utter his voice from Jerusalem; and the heavens and the earth shall shake, but the Lord will be the hope of his people, and the strength of the children of Israel."—Mal. iv. Hag. ii. Joel i.

This controversy with the guilty nations will be finally decided, by the appearance of the great Messiah, the son of God, in glory and majesty. On this doctrine, we find the most perfect harmony between the prophets of the Old and of the New Testament: "Behold," saith the prophet Isaiah, "behold, the Lord will come with fire, and with his chariots, like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For, by fire, and by his sword, will the Lord plead with all flesh, and the slain of the Lord shall be many."—Isaiah lxvi. "Behold the day of the Lord cometh, eruel both with wrath and fierce anger to lay the land desolate; for the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; therefore I will shake the heavens, and the earth shall be removed out of her place in the wrath of the Lord of hosts, and in the day of his fierce anger. Behold the Lord maketh the earth empty, and maketh it waste, and scattereth abroad the inhabitants thereof; *for the Lord hath spoken this word.*" "Behold," saith the prophet Zachariah, "the day of the Lord cometh; for I will gather all nations against Jerusalem to battle; (this supposes the previous restoration of the Jews, and the rebuilding of their temple;) then shall the Lord go forth and fight against those nations, as when he fought in the day of

battle. And his feet shall stand in that day on the Mount of Olives, which is before Jerusalem on the east, (the sacred mount on which he left the last prints of his feet when he ascended into heaven,) and the Mount of Olives shall cleave in the midst thereof, toward the east and toward the west, and there shall be a very great valley. And ye shall flee to the valley of the mountains;—yea, ye shall flee, like as ye fled from before the earthquake, in the days of Uzziah, king of Judah, and the Lord my God shall come, and all his holy ones with him.”

And for what purpose will he come but to set up his millennial kingdom? This is evident from what follows:—“In that day there shall be one king, and one Lord, over all the earth, and his name one.” Isaiah again lifts up his voice, exclaiming,—“Behold the name of the Lord cometh from afar, burning in his anger with indignation and flaming fire. And the Lord shall cause his glorious voice to be heard, and shall shew the lighting down of his arm before all nations, with the indignation of his anger, and with the flame of a devouring fire, with scattering and with tempest.” Hear the confirming testimony of Zephaniah:—“Therefore, wait ye upon me, saith the Lord, until the day that I arise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the flaming fire of my jealousy. Hear the word of the Lord, ye that tremble at his word, he shall appear to your joy and they shall be ashamed.” To these awful predictions of the appearance of the great Messiah in flaming fire, the apostle of the Gentiles evidently alludes, when he says, in his Epistle to the Thessalonians,—“It is a righteous thing with God to recompense tribulation to them that trouble you: and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven, with his mighty angels in flaming fire, taking vengeance.”—Two classes of delinquents are here mentioned—the heathen, who know not God, and nominal Christians, that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that believe. To this period, so full of glory and majesty, our Lord himself refers when he says: “And there shall be signs in the sun, and in the moon, and in the stars: the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of

the son of man in the heavens; and then shall all the tribes of the earth mourn, when they shall see the son of man coming in the clouds of heaven with power and great glory." Behold! exclaims the beloved disciple, he cometh in clouds, in bright clouds, the shechinah, the august symbol of his presence; and every eye shall see him, and they that pierced him; the Jews who nailed him to the cross, and the Gentiles who have crucified him afresh, and all nations, the heathen, who never heard his name, shall wail because of him; even so, responds the ransomed church with reverential fear, yet intense desire,—Amen, and so, come, Lord Jesus." At the closing scene of the book of the Revelation, he is again introduced as a mighty angel, standing in the midst of Heaven, and enlightening the whole earth with his glory; and, again, as the word of God clothed in a garment dipped in blood, wearing upon his vestment and his thigh, a name written, King of Kings and Lords of Lords, leading on his victorious armies to the great battle of Armageddon; casting the beast, the false prophet, the symbol of Popery, and all the kings of the earth, and all their armies, into the lake that burneth with fire and brimstone: and thus presiding over the final triumph of the church.

In perfect harmony with these predictions of the Old and New Testament, St. Paul assures us, "that he who shall be revealed from heaven with all his mighty angels in flaming fire, taking vengeance, shall destroy the man of sin, who sitteth in the temple of God shewing himself that he is God, with the breath of his mouth and the brightness of his appearing."

Observe, once more, on this branch of our subject, that the great Messiah, the son of God, will appear, in majesty and glory, to subdue every hostile power, and to displace whole earthly dominion, preparatory to the establishment of his millennial kingdom. Hence, we read, that immediately after the overthrow of the beast, and the false prophets, the kings of the earth and all their armies, a voice is heard from heaven, proclaiming, "The kingdoms of this world are now become the kingdoms of our God, and of his Messiah, and he shall reign for ever and ever." Again, in our text, "In the days of those kings, shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people; but it shall break in pieces, and consume, all these kingdoms, and shall stand for ever." The Prince of Peace shall then sway a sceptre of righteousness and love, over a happy and an enlightened world; his glory shall cover and fill the whole earth; his loveliness and majesty shall be unveiled to every eye, and his royal law of love be written on every heart. The mountain of the Lord's house, the empire

of peace and righteousness, shall be established on the tops of the mountains, or all earthly empires, and shall be exalted above all hills, or subordinate states and kingdoms; men shall then beat their swords into ploughshares, and their spears into pruning hooks; and nations, renovated and united under his government, shall learn war no more. Paradise shall be restored, and co-extended with the limits of the globe. Hence the beautiful imagery of the prophets is frequently borrowed from the scenery of the earthly Paradise. Thus, we read of the flowers of Paradise, the rivers of Paradise, and the tree of life, which groweth in the midst of the Paradise of God; yielding twelve manner of fruits, and is shedding its leaves for the healing of the nations. We read, also, of the purity and innocency of the Paradisaical state; only with this difference,—there will be no curse there; no tree of morality; no lurking serpent to beguile, ensnare, and ruin; but the throne of God and the Lamb shall be there, and his servants shall serve him, and his name shall be upon their foreheads, and the tabernacle of God shall be with men, and the Lord God himself shall dwell among them, and shall be their God, and wipe away all tears from their eyes. Hence, the following positions are incontrovertible:—that all nations must perish, consequently the British nation; that their doom is founded in righteous judgment; that there is one exception to this general doom, and but one exception, made in favour of the Jewish nation;—that the time of their restoration and conversion is often mentioned by the prophets as the crisis of all nations;—that, besides the other crimes mentioned by the prophets as the procuring causes of these fearful calamities, the cruelties inflicted by the nations, upon the house of Israel, are particularly distinguished: (of these cruelties Great Britain has had her full share;)—and finally, that this controversy with the guilty nations will be decided by the appearance of the great Messiah, the Son of God in glory and majesty, when he comes to take vengeance, especially on those who have been favoured with the gospel, but have not obeyed the gospel of Christ, in which guilt Great Britain is deeply involved; and that scenes of vengeance are to hasten scenes of millennial peace and glory.

But, although all nations and empires are deeply involved in the guilt of idolatry, infidelity and impiety, oppression and injustice; although they are all founded in slaughter, cemented with human blood, and maintained by an iniquitous policy; and, although they are all chargeable with the cruelties inflicted on the seed of Abraham, yet there is one empire which is more deeply implicated in these crimes, than the rest, which has been, for thousands of years, the greatest curse under

which the earth has ever groaned, and which is therefore marked out, by the spirit of prophecy, as the special object of God's vengeance. This is the Roman empire, first founded on the ruins of several European kingdoms; thence spreading its ravages over the immense platform of the Babylonian, the Persian, and the Grecian monarchies; and then again extending its conquest westward, as far as the Anglo-Saxon kingdom, now called Great Britain.

We read in the prophecies of Jeremiah, that the Lord put into the hands of the prophet a cup of fury and indignation, and commanded him to hand it round to all the kingdoms of the world, which are upon the face of the whole earth, according to a prescribed order of succession, beginning with Jerusalem, to whom the cup was presented twice; first, when she was laid in ashes by Nebuchadnezzar, and again when she was destroyed a second time by the Romans; from Jerusalem it is sent to Babylon on the *Euphrates*; from Babylon to Egypt; from Egypt onwards to Tyre, Sidon, Dedan, Persia, Greece, to all the islands that are afar off in the seas; thence onwards, making the circuit of the whole world, and finally to Babylon the second time, immediately before the restoration of Israel, not Babylon on the *Euphrates*, but Babylon on the Tiber, called Babylon the great—mystical Babylon, the mother of harlots, or idolatrous churches; first Pagan, afterwards Christian ecclesiastical, establishments, in alliance with the secular kingdoms, included within the limits of the empire. When the cup of trembling reaches Babylon a second time, or mystical Babylon, the prophet hears a loud triumphant shout, saying, Babylon is fallen! is fallen! is fallen! In the parallel vision of the Revelation, St. John beholds a mighty angel casting a mill-stone into the depths of the sea, and saying, thus shall Babylon sink to rise no more; he then hears the triumphant shout, which the prophet of the Old Testament had heard many centuries before, Babylon is fallen! is fallen! is fallen! But the shout of triumph is re-echoed by the wailings and lamentations of the falling nations, saying, Alas! alas! Babylon the great is fallen to rise no more; for when great Babylon, says the apostle, cometh up into remembrance before God to give her the cup of the wine of the fury of his indignation, the nations, and the cities of the nations, shall fall likewise.

And must Britain too, endeared to our hearts by a thousand tender associations,—Britain, exalted unto heaven, and sitting as queen over the earth; must she, too, fall, amidst this wreck of nations? Ah! who shall answer this question? To arrive at a satisfactory conclusion, there are two previous questions

which must be thoroughly and candidly examined:—First, What do we learn upon this subject from the sacred prophecies? Secondly, What is the religious and the moral character of Great Britain? First, What do we learn upon this subject from the sacred prophecies? To answer this question it will be necessary hastily to retrace the ground which has been traversed by various expositors, and which we ourselves have travelled over on a former occasion; and take a view of the prophetic dream of Nebuchadnezzar in connection with the parallel vision of Daniel, which are recorded in the second and seventh chapters of his prophecy. The dream of Nebuchadnezzar was of a colossal human figure, composed of burnished metals; the head of gold, the breast and arms of silver, the belly and thighs of brass, the legs of iron, and feet and toes partly iron and partly of potters' clay. This great image, whose brightness was excellent, stood before him, and the form thereof was terrible. "We learn from the impressions upon ancient coins and medals," says Bishop Newton, "that cities and kingdoms were frequently represented by the figures of men and women." A colossal human figure, therefore, was not an improper emblem of human power and authority; and the various metals of which this great image was composed, not unaptly represented the various kingdoms which should arise under the administration of Eternal Providence. It consisted of four different metals, gold, silver, brass, and iron mingled with clay: and the order of succession was clearly denoted by the arrangement of the parts; the head and the higher parts representing the early times, while the feet and the lower parts represented the latter ages of the world. So that the dream of Nebuchadnezzar was a symbolical and prophetic history of the great ruling empires of the world, and of all the subordinate states and kingdoms comprehended within their limits, so far as the church of God is concerned, from the reign of Nebuchadnezzar, king of Babylon, through all succeeding ages, to the triumphant establishment of the millennial kingdom of the Messiah; for the prophecy, as we are repeatedly told, reaches to the time of the end, or to the consummation of all things. The parallel vision of Daniel was of four wild beasts, savage and ferocious, rising out of the agitation of a tempestuous sea; and by the sea, the prophet tells us, is meant multitudes and peoples, and nations. How graphical is this description of the origin of empires! For whence the rise of empires but the agitations and convulsions of multitudes, and peoples, and nations? The symbolical animals were a Lion, a bear, a leopard, and a huge monster, which, according to the corresponding vision in the book of the Revelation,

was a horrid compound of the worst qualities of his predecessors.

The image of gold in Nebuchadnezzar's dream was symbolical of the Babylonian monarchy; for Daniel said unto the king, "Thou art this head of gold; that is, thou and thy dynasty." And as gold is the most precious of metals, in the parallel vision of Daniel the same monarchy is symbolized by a lion, the noblest of animals; a lion, having eagle's wings, denoting rapidity of conquest, and, perhaps also, protection afforded to conquered nations; while the dignity of the emblem, in both cases, expressed the wealth, the power, and the grandeur of the empire: thus Isaiah calls Babylon, the golden city, and Daniel said to Nebuchadnezzar, "Thou art a king of kings."

The breast and arms of silver, symbolized the Medo-Persian monarchy, founded by Cyrus the Great, whose name is expressly mentioned by the prophet Isaiah, more than a hundred years before he was born; and as silver is inferior to gold, Daniel informs Nebuchadnezzar, that this second kingdom should be inferior to the Babylonian monarchy, that is, inferior in wealth and dignity, though more destructive. Accordingly, in the parallel vision of Daniel, the same monarchy is symbolized by a bear, which is inferior in dignity to the lion, but more savage and rapacious,—a bear standing erect, and raising one side, or, (as it is rendered in the margin) one dominion higher than the other, denoting the insidious rise of the Persian, over the Median kingdom, for which reason, the united kingdom is afterwards called, not the Median, but the Persian Empire. The rapacious animal had three ribs, in the mouth of it, between the teeth of it; typifying, says Sir Isaac Newton—Babylon, Lybia, and Egypt; which the Persian bear first conquered, and then ground with oppression and cruelty.

The belly and thighs of brass, symbolized the Greek, or Macedonian monarchy, founded by Alexander the Great, who is called by Daniel, the King of Grecia. As brass is inferior to silver, the Macedonian was still inferior to the Persian monarchy; that is, inferior in wealth and dignity, but more martial. Accordingly, in the parallel vision of Daniel, the latter monarchy is symbolized by a leopard, inferior in some respects to the bear, but more fierce, and more rapid in its movements; denoting speed and impetuosity, in hastening to drink the blood, or feed upon the flesh of the vanquished. For this reason, the ferocious brute had upon the back of it, four wings of a swiftly flying fowl, to express the unparalleled rapidity of Alexander's conquests. On the wings of the Macedonian leopard, he flew over all countries, from Illyricum, and

the Adriatic sea, to the Indian Ocean, and the river Ganges; and, in the short space of eight or nine years, subdued a considerable part of Europe, and the immense regions of Asia to his sole dominion, and having performed the work whereunto he was appointed, he died at Babylon, in the thirty-third year of his age. The symbolical animal had also four heads, representing the four kingdoms into which the Grecian monarchy was divided, as we know it was divided, after the death of its founder, by his four generals; Cassander, reigning over Greece and Macedon; Lysimachus, over Thrace and Bythia; Ptolemy, over Egypt; and Seleucus over Syria.

The legs of iron, symbolized the Roman empire in the zenith of its strength; and, as iron, says Daniel in his interpretation of the dream, breaketh in pieces and subdueth all things, so this fourth kingdom shall break in pieces and subdue all these, the gold, the silver, and the brass; that is, in other words, it shall surpass in strength, in cruelty, and military prowess, all its predecessors, subduing the Babylonian, the Persian, and the Macedonian monarchies, represented by these their appropriate symbols. In the parallel vision of the four beasts, this last empire in the fulness of its strength, is symbolized by a huge monster, great and terrible, says the prophet, and strong exceedingly; having great iron teeth, and nails of brass, rending asunder, devouring, and, like a savage beast, when his maw is satisfied, stamping the residue with his feet. What a terrible, but just description of the ravages of the Roman power, in the *period of its strength*, when forming one vast, united, overwhelming empire! What a fearful picture of its sanguinary exploits, in devouring the Babylonian lion, the Persian bear, the Macedonian leopard, and the trampling the broken remnants of these monarchies under his feet, is represented by these symbols! No wonder that the mark of God's vengeance should be branded on such a monster!

The feet and ten toes, partly of iron and partly of potters' clay, symbolized the same empire in the period of its weakness, when divided into ten kingdoms by the irruptions of the northern barbarians.

In the parallel vision of Daniel, the same power, in the *period of its weakness*, is typified by the ten horns of the fourth beast, which are said, by the prophet, to be ten kingdoms that should arise; the number of the horns corresponding with the number of the toes of the great image, and both equally representing the ten kingdoms, which formed the divided Western Roman empire. Various lists of these kingdoms have been given by Machiavel, Joseph Mede, Sir Isaac Newton, Bishop Newton, Mr. Faber, and others; in all of which, the

Anglo-Saxon kingdom, or Great Britain, is included. But in determining the momentous question,—which are the ten kingdoms whose destinies are involved in the prophecies of Daniel, we have an infallible rule laid down by Sir Isaac Newton, and adopted by Mr. Frere, to whom I take this opportunity of acknowledging my obligations, *i. e.* the principle of a territorial division.* According to Bishop Chandler, Arch-

* It is remarkable that, from the breaking out of the rage of modern infidelity, infidels have been incessantly hurling their pointless javelins against the character of Newton, as an interpreter of prophecy. While they bow, with a kind of idolatrous reverence, before the shrine of the author of the *Principia*; which few of them understand, they sneer at the commentator upon Daniel and the Apocalypse, of which they are still more ignorant. The reason is obvious. Newton was a firm believer in the Divine origin of Judaism and Christianity, and of the inspiration of the Old and New Testament. With Lord Bacon, he clearly saw, that "God had given to man a revelation of his will in two books, each of which bears the seal and impress of his own hand,—the Book of Nature and the Book of Scripture—and that the latter is a key to the former; that if the one displays his wisdom, power, and goodness, the other no less clearly manifests these perfections in conjunction with his holiness, justice, and mercy; and that if nature amply rewards the laborious researches of the true philosopher by her discoveries, the word of God can never disappoint the expectations of those who are exercising the study of it." Both these extraordinary men saw, in the accomplishment of numerous prophecies, which eternal wisdom only could have dictated, a decisive and a standing evidence of the truth of revelation. Bacon, therefore, recommends the study of the prophecies, especially of Daniel and the Revelations, provided it be done with "great wisdom, sobriety, and reverence;" and Newton devoted several years of his life exclusively to the study of Daniel and the Apocalypse, which he did, as Bacon recommends, "with great wisdom, sobriety, and reverence." The malignity of infidelity was, therefore, determined to destroy so great an authority, by representing his reverence for the Holy Scriptures as an instance of mental imbecility in the greatest man that ever existed. Voltaire took the lead in this attack upon Christianity, through the sides of Newton; and, strange to tell, men, calling themselves Christians, and even Christian ministers, of a far lower grade in the order of intellect, have enlisted themselves into his ranks, and seconded his efforts; while infidels look on with a ferocious triumph. This prime intellectual juggler, who drove the world into the frenzy of Atheism,—not by the accuracy of his reasoning, the depth of his philosophy, or the extent of his information, but by the audacity of his false statements, his artful insinuations, his wilful misrepresentation of facts, and his profane wit, which invested him with prodigious power in debauching the human mind,—says, with his usual flippancy, that "Newton wrote his Comment upon the Revelations to console mankind for the great superiority that he had over them in other respects." He then gives an instance of that skimming the surface of things, which characterizes all the writings of the philosopher of Fenouy, by gravely telling us, that "Newton had explained the Revelations in the same manner with all those who went before him;" a palpable proof that he had never read the one or the others. Another writer, in the Edinburgh Review, otherwise not destitute of sense, chatters after the French Atheist when he says that "Sir Isaac Newton paid a tribute to the weakness of human nature by writing on the prophecies." These men are certainly prodigiously wise, at least in the judgment, of certain individuals! And intellectual giants they certainly are, by the side of such dwarfs as Newton, Bacon, Boyle, Locke, Milton, Selden, and other imbecile believers in revelation, who have hitherto been esteemed the glory of English literature. A transcriber of the life of Sir Isaac Newton, in the *Library of Useful Knowledge*, very ingeniously accounts for this imbecility, not only in Newton, but in Boyle, Wallis, Barrow, Hooke, Whiston, and Clarke, from

bishop Usher, and Sir Isaac Newton, the boundaries of the western empire extended towards the west, as far as Britain, which is included in it; towards the south, as far as the Mediterranean; northward, as far as the Danube and the Rhine; and eastward, to the limits of the Grecian empire.

As bounded on the north by the Danube and the Rhine, the platform of the western empire is divisible into exactly ten parts or kingdoms, all of which have existed nearly the whole period of the divided empire; these are Lombardy, the seat of a powerful kingdom; Ravenna, the seat of the Exarch, who reigned over a great part of Italy; and the state of Rome, the seat of the empire; in addition to these three, as Mr. Frere justly observes, Naples and Tuscany form a territorial division of Italy into five parts; the other five kingdoms are France, Austria, Spain, Portugal, and Great Britain. These ten kingdoms form a complete territorial division of the empire into ten parts; and as no other ten kingdoms can be named, upon the principle of a territorial division, if this be the correct principle, of which there can be no doubt, on which the prophecies of Daniel are to be interpreted, we may conclude with certainty, that these are the identical kingdoms whose destinies are involved in the prophetic dream of Nebuchadnezzar and the parallel vision of Daniel. Accordingly we shall find that they exactly correspond, in all particulars, with the characteristics given of these kingdoms by the Spirit of prophecy. Some of them are strong, having the iron strength of the old empire; others are weak, being partly of iron, and partly of potters' clay, or iron mingled with clay; attempts have been often made to unite them by political and matrimonial alliances, but all such attempts have hitherto proved abortive. They have all existed as separate and independent kingdoms, with the exception of Ravenna and Lombardy, which were early united to the state of Rome, almost the whole period of the divided empire, and as such they still exist to this day; France, Austria, the three Papal states, Naples, Tuscany, Portugal, Spain, and Great Britain. The dream of Nebuchadnezzar and the vision of Daniel, alike contain a symbolical and prophetic history of the great ruling empires of the world, from the

the prejudices of the times in which they lived; most unaccountably forgetting, that some of the most subtle, and what this gentleman would, perhaps, call the ablest attacks upon Christianity, had been sent into the world in their days. No man can have read Newton's Commentaries upon Daniel and the Apocalypse, with his Key to the Prophecies, without a conviction, that he has discovered as much patient investigation, depth of research, accuracy of discrimination, philosophical acumen, and every combination of intellectual power, in those works, as in any of his mathematical problems, or his philosophical disquisitions.

reign of the king of Babylon to the time of the end, or the triumphant establishment of the millennial kingdom of the Messiah. Yet here is no tautology. The one prophecy is not a repetition of the other. The dream of Nebuchadnezzar is merely the secular history of these empires, introducing at the close, the millennial kingdom of our Redeemer; that of Daniel exhibits both their ecclesiastical and their secular history. Hence, while the prophet is gazing with awe and wonder on the monster rising out of the sea, with his ten horns, typical of the ten kingdoms of the divided empire, rising out of the floods and seas of Gothic invasion; he beholds, with increased astonishment, another little horn creeping up, slowly and by stealth, among the ten horns, eradicating three of them in its progress, and taking possession of the places which they occupied. This prophetic symbol is described as having eyes like the eyes of a man; a mouth speaking great things; a look more stout than his fellows; speaking great things against the Most High; wearing out the saints of the Most High; changing times, and laws, and seasons, for a time, and times, and the dividing, or the one half of a time. The power symbolized by this little monster can be no other than the Papacy, insidiously rising among the ten kingdoms of the divided empire, subverting three of them, and taking possession of their territories; these are Ravenna, Lombardy, and the state of Rome, which now form the secular kingdom of the Roman pontiff; and by wearing a triple crown, the insignia of three kingdoms, the Popes, by a strange infatuation, prove to all the world that they are the power described in this prophecy. The horn was a little horn; accordingly, the territory of the Pope has always been very inconsiderable, and makes but a small figure in the general map of the empire. It had eyes like the eyes of a man, expressive of its episcopal character, as a bishop or overseer, as the word signifies; and also political intrigue, sagacity, ambition, constant watchfulness, and a sharp look out to guard against the circumvention of an enemy, and to turn every thing to its own advantage. A mouth, speaking great things; *i. e.* the thunders, the anathemas, and the blasphemies, of the Vatican; at which the kingdoms of the empire have often stood aghast, and trembled in every nerve; and by which they have not unfrequently been convulsed and deluged with blood. A look, more stout than his fellows; assuming a superiority, not only over his fellow-bishops, but over his fellow-princes; exacting greater homage than was ever paid to kings and emperors, and even demanding the homage of kings and emperors themselves. Speaking great words against the Most High; arrogating divine titles

and attributes; exacting passive obedience, upon pain of death, to its decrees and ordinances, in open violation of scriptural and common sense; insulting man, and blaspheming God. Wearing out the saints of the Most High, by wars, massacres, and inquisitions; persecuting and destroying all who presumed to dispute the infallibility of his decisions. Changing times, and laws, and seasons; "appointing," says Mede, and Bishop Newton, "fasts and festivals; canonizing saints; changing the calendar; altering the canon of scripture; granting indulgences and pardons for the worst of crimes; ingrafting upon the pure and simple rites of Christianity the abominations and idolatries of Paganism, and reversing, at pleasure, the laws of God and man." And they shall be given into his hands, says the prophet; *i. e.* the saints of the Most High, the times, the laws, and the seasons—for a time, or a prophetic year; and times, or two prophetic years; and the dividing of a time, or one half of a prophetic year; which, reckoning a year for a day, according to the prophetic mode of computation, amount to twelve hundred and sixty natural years; the precise period mentioned, no less than six times, by Daniel and St. John, as the period of the domination of Popery. Could we ascertain the date when this mysterious period commenced, we should find no difficulty in deciding with certainty when it will terminate; or whether it be passed, as some suppose; or how nearly its course is run out; and, consequently, in what age of the world we are now living. Perhaps, in the course of these lectures, I may presume to state my own views upon this most contested point.

Let us now turn to the conclusion of Nebuchadnezzar's dream, which Daniel also beheld in prophetic vision, that he might interpret its meaning. While gazing with fear and consternation, on the great and terrible image, he saw a little stone, emblem of the millennial kingdom of our Redeemer, at first inconsiderable in appearance, cut out of the mountain, emblem of the Roman empire, of which Judea, where the Prince of Peace was born, was a province; cut out without hands, or without human agency; which smote the feet and toes of the image, and brake them to pieces. It is beyond all doubt, that the prophet considered the image as still standing, and the toes of the feet, on which the image stood, as yet *all* remaining. He does not say, seven, or six, or five, which yet remained, but that the stone cut out of the mountain, fell upon the toes, and brake them in pieces. Again, he says, in the explanation of the prophecy—In the days of those kings, or kingdoms, represented by the ten toes of the image, shall the God of heaven set up a kingdom, *i. e.* the visible, millennial

kingdom of Christ, which must displace other kingdoms, in order to its universal establishment, which shall break in pieces and consume all these kingdoms, and it shall stand for ever. Here is not a word to intimate that any of the kingdoms typified by the ten toes had been separated before this destruction, and therefore escaped the fearful catastrophe. The conclusion, therefore, that candour must draw, is, that the stone fell upon them all. But let us again hear the words of the prophet:—"Then was the iron, the clay, the brass, the silver, and the gold, *broken together*; and became as the chaff of the summer thrashing floors, and the wind carried them away, and no place was found for them." My fellow-citizens! is the fate of Great Britain involved in this prophecy, or is it not? Judge for yourselves, but judge with candour and impartiality.

Now turn to the conclusion of Daniel's vision; I beheld, till the thrones were set, and the Ancient of Days did sit,—the eternal God, in whose infinite duration, the past, the present, and the future, are absorbed and lost;—his raiment was white as snow, the emblem of perfect purity and perfect justice; his garment was white as wool, alluding to the venerable appearance of the president of the high court of sanhedrim, during the great national assize; his throne was like the fiery flame, and his wheels as burning fire; a fiery stream issued, and came forth from before him, denoting the consuming splendours of his holiness, and the terrors of his avenging justice; thousands of thousands stood before him, ten thousand times ten thousand ministered unto him; the judgment was set, and the books were opened. How awful is this description! Did the language of inspiration itself ever rise to higher sublimity? Is not this the day of judgment? Yes, verily; but the day of judgment is not a day composed of four-and-twenty hours. To suppose this, would be the height of absurdity. Yet such is a very common opinion. The day of a man's death is, to him, the day of judgment. Ere his body is committed to the grave, earth to earth, ashes to ashes, and dust to dust, his judgment is passed, his doom is irrevocably fixed. "For it is appointed unto all men once to die, and after that the judgment." But nations exist in this world, only in their national capacity; and, therefore, in their national capacity, in this world, only can they be judged. Nations, as well as men, lie under one common doom; and the judge of all the earth holds assizes over particular nations at different periods of the world's duration. The times of the destruction of the world, by the Deluge; of Sodom and Gomorrah, by fire from heaven; of Egypt, Babylon, Tyre, Sidon, Nineveh, Persia, Greece, Jerusalem, and Rome, are called their days of judg-

ment, and are described and foretold by the same prophetic symbols. The judgment of God, in fact, is a series of judicial inflictions, beginning with the Deluge, and going on to the commencement of the Millennium; then commencing a new series, and terminating at the close of the Millennium in the wonders of that day, when all the dead, both small and great, shall stand before God. The judgment described in this passage, with such awful and tremendous majesty, is that which will be executed at the coming of the Lord Jesus, and the appearing of his kingdom.

The character of the delinquent to be judged, chargeable with the crimes of a thousand ages; the terribleness of the judgment to be executed, and the magnitude of the events which are speedily to follow, fully justify the peculiar solemnity with which it is introduced. But hear the language of the prophet—I beheld, that because of the voice of the words which the little horn spake,—*i. e.*, the blasphemies, the sanguinary and idolatrous decretals of the Papacy; I beheld, and lo! till the beast with the ten horns was slain, and his body given to the burning flame. In the corresponding vision of St. John, in the book of the Revelation, the entranced prophet saw the beast with the ten horns, and the kingdoms of the earth, and their armies, and the false prophet, another emblem of Popery, or of Popery conjoined with Infidelity, cast into the lake of fire, burning with brimstone. The total annihilation of these kingdoms is here expressed, by the strongest images that language or nature can furnish. In the vision of Nebuchadnezzar, they are broken in pieces, ground to powder, and carried away, so that no place is found for them. In that of Daniel, they are consumed by fire, which destroys so completely as to leave no vestige of that which is consumed. My fellow countrymen! when we recollect that in the various lists of these kingdoms hitherto given to the world by Infidels and Christians, by Catholics and Protestants, by Englishmen and Foreigners, statesmen and historians, Great Britain is included, I ask again, is the destiny of the British empire involved in this prophecy? Again I leave you to judge for yourselves, and again I request you to judge with candour and without national prejudice.

But was not Britain, it may be asked, separated from the Papal empire at the time of the Reformation? At the very dawn of the Reformation, was she not the great bulwark of Protestantism? And, therefore, although originally one of the ten horns, may she not have been torn from off the head of the symbolical monster? Would to God I could answer this question in the affirmative! This is not a vain aspiration.

The love of my country is not a sentiment, but a strong passion, which glows in this heart with a fervour which nothing but death can extinguish. I, therefore, repeat, would to God I could reply in the affirmative! But your time admonishes me to hasten to a conclusion. In our next lecture, by divine permission, we shall pursue the momentous enquiry, so deeply interesting to every Briton who loves his country, and to every Christian who is waiting for the coming of his Lord, and the appearing of his kingdom, and whose earnest and fervent prayer is, Thy kingdom come, that thy will may be done on earth as it is done in heaven.

From what has been already advanced, we may infer, with certainty, the doctrine of a National Providence. It is pleasing to observe a doctrine so consonant to reason, and so consolatory to the heart of a Christian, especially in times like the present, confirmed by the uniform testimony of the inspired writers. "The kingdom," says David, "is the Lord's, and he is Governor among the nations. He holdeth the times and the seasons in his power; he changeth the times and the seasons; he setteth up kings, he putteth down kings, and none can stay his hand, or say unto him—what doest thou?" "The Most High," said Nebuchadnezzar, after the brightness of his understanding was restored; "the Most High ruleth in the kingdoms of men, and giveth them to whomsoever he will." The same doctrine was stated by the great Apostle to the Gentiles, in his admirable speech addressed to the Athenian philosophers—"God," says he, "has made of one blood all nations of men to dwell upon the face of the whole earth, and has determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from any one of them, for in him they live, and move, and have their being." The Scriptures abound with promises of protection and national prosperity to righteous nations, and with denunciations of wrath and vengeance against the wicked and impenitent; and it is well known that neither these promises nor these threatenings were in vain. The history of the Jewish people, from their departure out of Egypt to this day, is a standing evidence of this important and consolatory doctrine to all the nations among whom they are scattered. The four ruling monarchies of the world, which are the subject of this prophecy, were but mighty engines in the hand of the Almighty to execute his purposes, whether of judgment or of mercy, upon the Jews and other civil communities, and to prepare the way gradually for the establishment of a kingdom of a very different nature, and far superior to them all in solid glory, in

real grandeur, in duration, in extent of dominion. Their rise and fall were distinctly foretold by the Hebrew prophets, long before they existed, and, as hath often been observed, such men as Nebuchadnezzar, Cyrus, Alexander, Titus, Vespasian, and all the Greek and Roman heroes, were so many agents in the hands of the Holy One of Israel, raised up at sundry times, and furnished with necessary qualifications, to accomplish what his hand and counsel had before determined to be done. With what awful and impressive majesty does he assert this branch of his high prerogative, as the Sovereign of the world, by the mouth of his prophet Isaiah,—“Thus saith the Lord, from the rising of the sun even to the going down thereof, I am God, and there is none else; I form the light, and I create darkness; I make peace, and I create evil; I wound, and I heal; I kill, and I make alive: I the Lord do all these things.” “Thus saith the Lord, that maketh all things; that stretcheth forth the heavens alone: that spreadeth abroad the earth by myself; that frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backwards, and maketh their knowledge foolish; that confirmeth the word of his servant, and performeth the counsel of his messengers.” Hence we learn that the common vicissitudes of light and darkness, of peace and war, of victory and defeat, of plenty and famine, of life and death, of political changes and state revolutions: the talents of the mighty, and the imbecility of the weak; the vices and the virtues of mankind; and all those minute pivots, scarcely perceptible to human sagacity, on which the destinies of empires revolve: all, in short, that men call chance, accident, or fortune, are under the control of an invisible and Almighty hand, which, without breaking in upon the established laws of nature, or intrenching on the freedom of human actions, makes them all subservient to the purposes of infinite wisdom, and perfect goodness, in the moral government of the universe.

In the history of the four great monarchies to which our text refers, we see this sublime truth exemplified in the most striking manner. “They form, as it were,” says Bossuet, and, after him, the late Bishop Porteus, “one vast map of providential administration, delineated on so large a scale, and marked with such legible characters, that it cannot possibly escape our observation.” This map has been held up before the eyes of all nations, for the space of nearly three thousand years, to confront the feeble cavils of atheism, and to confirm the scriptural doctrine of a National Providence.

There is, then, my fellow countrymen, a God who judgeth in the earth. The world which we inhabit is not a fatherless

world. There is an Omniscient eye above, watching over the destinies of empires, that never slumbers nor sleeps. There is an arm that reacheth down from heaven to earth, which is everywhere employed; in the regions of the air,—in the bowels of the earth,—in the abysses of the ocean,—in the cabinets of princes,—in the defeats and victories of contending armies,—and, in the passions of the human heart; the arm of Providence is felt, in making the wrath of man to praise him, and restraining the residue thereof; in bringing lasting good out of transitory evil, and overruling all things for the salvation of them that love God, and are called according to his purpose. Nothing is casual or accidental; what we call chance is really Providence, executing its own purposes, and concealing its agency, under the operation of second causes. Here is firm footing! here is solid rock! when the foundations of the political earth are shaken, and the political heavens are rolled together as a scroll. Amidst war and peace, plenty and famine, amidst the persecutions and prosperity of the church, amidst the wrecks of states and empires, we trace the footsteps of God, and triumphantly sing, Hallelujah, the Lord God Omnipotent reigneth.

We learn, secondly, the subserviency of all great political changes to the final establishment of the Messiah's kingdom. The flowing of the deluge, the separation of the sons of Noah, and the partition of the earth amongst its inhabitants; the plagues of Egypt, the redemption of Israel, and the miraculous passage through the Red Sea; the miracles of the wilderness, the promulgation of the law from Mount Sinai, and the settlement of the church in the land of Canaan; the elevation of David to the throne, the succession of the royal seed, and the dissolution of the royalty; the captivity of Judah in Babylon, the overthrow of the Babylonian monarchy, and the restoration of the chosen nation to their own land, in which the great Messiah was to make his appearance; the Persian founded upon the ruins of the Babylonian, the Grecian upon the ruins of the Persian monarchies, and the Roman empire upon the ruins of them all,—were so many harbingers of Messiah the prince, sent before him, to clear the stage, and to prepare the way for his first advent. The Roman empire, covering a million and a half of square miles, and extending over the richest and the most fertile portion of the globe, having reached the utmost limits assigned by an eternal Providence; the shaking of the nations, which had continued without intermission from the day when Nebuchadnezzar began his career of victory, settled into a profound and general tranquillity; the gates of the temple of war were closed, and peace was universally pro-

claimed; the waves of this tempestuous world ceased from tossing themselves, and a delightful calm ensued, like the stillness of that hallowed night in which the Prince of Peace was born; when angels descended from heaven, singing "Glory to God in the highest, on earth peace, and good will towards men." By the universality, and the firmness, and the tranquillity of the Roman empire; by the union and the subjection of so many distant nations, under one sceptre; by the similarity of laws, language, and manners; by the complete security which the Roman government afforded to life and property; and by the facility of communication between the capital and the remotest provinces,—the Roman world was laid open to the labours of the apostles; who, being endowed with miraculous powers, spread the gospel of their Master's kingdom with such amazing rapidity, that within the space of forty years after his ascension into heaven, according to his own prediction, it was planted in all the provinces and nations of the western and eastern branches of that immense empire.

Christianity being thus firmly established, and the purpose of infinite wisdom accomplished, that immense accumulation of power was overthrown, with a mighty desolation, and divided into the kingdoms which subsist around us to this day. Another paramount dominion was yet to be created, even more extensive, at least in influence, though less compact, than that of Rome, and, like the Roman empire, destined to perform a work of vast importance, in the arrangement of Divine Providence—*The British Empire*; which in dominion, or political importance, or commercial influence, extends over the whole world. By extending this empire to every quarter of the globe, and by the joint efforts of other European states, many countries having been discovered, utterly unknown to our ancestors; by opening a commercial, or at least a friendly, intercourse, betwixt Britain and these remote countries, and by the appearance of Europeans, becoming daily more familiar to these foreigners, and their visits rather the objects of desire than of alarm; by making these heathens acquainted with some of the leading doctrines of Christianity, at different times, by some Christians occasionally visiting, or residing among them, for commercial purposes; but chiefly by the efforts of Christian missionaries, sent by various societies with that express design; and by exciting of late the general attention of the religious world, especially in Great Britain, and engaging many of the most zealous, and even the most enlightened Christians, of almost all denominations, in pursuing these missionary purposes, with ardour and perseverance, and by the success attending their labours, especially in the islands

of the Pacific,—God is now preparing the way for the final and universal establishment of that kingdom, which shall never be destroyed, and that dominion which shall never pass away.

This is the highest, and the most honourable, destiny of our beloved country. “She is the ambassador of the Lord of Hosts to the heathen world.” In her bosom, a new and holy impulse was given to the heart of the Christian church, whose vibrations shall never cease, until the mystery of God is finished. On her altars an hallowed flame has been kindled, which shall never be extinguished, till all nations have seen the light, and felt its genial influence. Then the little stone, cut out of the mountain without hands, having broken in pieces and displaced every rival power, shall become a great mountain—an empire of righteousness and love, which shall fill the whole earth.

Then judgment having been pronounced, and executed upon the papal and infidel kingdoms of the western Roman empire, the Son of Man shall come in the clouds of heaven, to receive a kingdom, a dominion, and glory; and all nations, and kingdoms, and peoples, and languages shall serve him; and the greatness of the dominion under the whole heavens shall be given to the saints of the Most High, and he shall reign for ever and ever. This is the blessed consummation to which all the revolutions of states and empires are subordinate, and in which they shall all terminate; this is the restitution of all things of which all the prophets have spoken since the world began. To conclude: The Lord reigneth. He is clothed with glory, honour, and majesty. Nations rise and fall at his command. He holdeth in his Almighty hand the keys of the visible and invisible worlds. Let the righteous, who can say this God is our God, rejoice in every vicissitude; nor let them act so inconsistently with their principles, or their profession, as to suffer any outward calamity to make any deep and lasting impression upon their inward peace and tranquillity. The destiny of your beloved country may seem to be oscillating in the balance; but are not those perfections which pilot the great vessel of the universe sufficient to guide the vessel of the state, and to conduct your little bark safely into harbour? Rejoice, too, in the assurance that the kingdom of your beloved Redeemer shall come, with power and great glory; that the prayer which he taught his disciples to present before he left the habitations of mortal men, to intercede for them above, which they have been offering up nearly two thousand years, and which you have often preferred before his throne, shall be answered in its largest extent, but which never has yet been answered; when your Father’s name shall be hallowed from

the rising of the sun to the going down thereof; when his will shall be done on earth by men, as it is done in heaven by the angels of God; when the whole family of man shall unite in ascribing unto him that sitteth upon the throne, and unto the Lamb, the kingdom, and the power, and the glory, for ever. Amen.

LECTURE II.

DANIEL ii. 44.

“And in the days of these kings shall the God of heaven set up a kingdom,” &c.

The most beautiful eye, that the power of the Creator ever formed in the human countenance, if torn from its socket, would be a frightful object. In this manner, passages of scripture are often mangled by being severed from their connection, and thus their meaning is obscured, and their beauty is lost; and the fair and lovely symmetry, of that glorious revelation to which they belong, is mutilated and destroyed. While this remark is applicable to the exposition of scripture in general, it applies, with a peculiar force, to the interpretation of the prophetical writings. Against this mangling of sacred prophecy, we are solemnly admonished by the apostle Peter, in a passage, the meaning of which does not lie open to common observation, recorded in his second general epistle. After speaking of the wonders of the transfiguration, and the voice from the excellent glory, he adds,—“We have also a sure word of prophecy, whereunto ye do well that ye take heed (and not like many in the present day, who treat it with contempt), as unto a light that shineth in a dark place, (a heavenly torch, held out amidst surrounding darkness,) until the day dawn, and the day star arise in your hearts.” Knowing this, *first*—not merely in order of time, but especially in order of importance—that no prophecy of the scripture is of any private interpretation,—or, as Bishop Horsley renders the passage, no insulated prophecy of scripture is its own interpreter; it contains not within itself the elements of its own exposition; its meaning cannot be elicited by any criticism upon the words in which it is conveyed; it does not, in fact, carry in its girdle the key of its own interpretation. How then is it to be explained?

Certainly, by restoring it to the paragraph in which it stands, and to the sacred book to which it belongs; by comparing it with parallel predictions, and by viewing it in connection with the great system of prophecy, which pervades the whole sacred volume, from the first prediction of the seed of the woman bruising the serpent's head, in the third chapter of the book of Genesis, to the final triumph of the seed of the woman, in the glories of the new Jerusalem, described, by the Spirit of prophecy, in the closing chapters of the book of Revelation.

A satisfactory and sublime reason is next assigned by the apostle, why no particular prophecy is, or can be its own interpreter. For prophecy came not in old time by the will of man; not by the impulse of phrenzy, caprice, or fanaticism; it was not the result of human genius, sagacity, or foresight, nor in any way the work of man's understanding, or man might easily have perceived its meaning, without further labour or assistance. But holy men of God spake as they were moved by the Holy Ghost,—that eternal Spirit, to whose omniscient eye, all things in the visible and invisible worlds lie open, and who equally comprehends the past, the present, and the future, in one eternal, undivided thought. It is, in fact, a communication from an infinite to a finite intellect, developing an unity of design, and a continuity of thought, worthy of the majesty of its great author; but dealt out, as the learned bishop expresses it, in distinct parcels and portions, adapted to the feebleness of the human understanding. The business, therefore, of the biblical student, when searching the scriptures, in obedience to his Lord's command, is to compare scripture with scripture, predictions with their fulfilment, and prophecies, already fulfilled, with those which yet remain to be accomplished, through the whole field of revelation. By such a process only, and not by any verbal criticism upon isolated passages, can he obtain a clear and comprehensive knowledge of the great system of prophecy in general, or of the precise, and full, and sublime, meaning of any particular prediction, either in the Old or New Testament.

To illustrate this statement by the works of such writers as Lord Bacon, Mr. Locke, Bishop Butler, President Edwards, or any other work of human production, in which there is any depth of understanding:—the reader cannot understand aright a single sentence, in the elaborate compositions of such authors, without viewing it in connection with the paragraph in which it stands; nor can he understand that paragraph, but in connection with the section to which it belongs; nor that section, but in connection with the chapter under which it is arranged; nor can he understand that chapter, as the writer

intended it to be understood, without a comprehensive view of the whole work to which it belongs. If such unity of design, and continuity of thought, is sometimes found in the productions of such a feeble intellect as that of man, although of the highest order, what depth of wisdom, and continuity of design, may we not expect to find in a revelation from *Him*, "with whom a thousand years are as one day, and one day as a thousand years;" in which he has foretold innumerable events, depending upon the volitions of myriads of human beings, thousands of years before they transpired; and in which he has laid open, not only the destinies of nations, and of the world, but the scenes of an everlasting duration? Success in such a study demands indefatigable diligence, and holy perseverance. Thus, we are told, that the ancient prophets enquired, and searched diligently, into the meaning of their own prophecies; with the intense application, and the patient labour of miners, searching for precious ore in the bowels of the earth; enquiring what things, and 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 of his kingdom, that should follow. Humility, reverence for the word of God, and fervent prayer, are no less necessary. Thus Daniel set his face to seek the Lord his God, by prayer and supplication, when studying the prophecies of Jeremiah, that he might understand the number of years determined, concerning the desolation of Jerusalem; and, also, when enquiring into the meaning of his own predictions, and the time of their accomplishment. "Blessed is he that thus readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." He shall behold the beauty, the glory, and the harmony, of the holy oracles; he shall perceive the seal of the Holy Spirit affixed to each prediction; and comparing the prophétical intimations, with the events of Providence, he shall see the seals removed, one after another, as ages revolve,—receive increasing confirmation of his faith in God,—and behold more and more the majesty of *Him* "which is, which was, and which is to come."

On this principle, we have already examined the testimony of the prophets, both of the Old and New Testament, in confirmation of the following positions:—that all nations, in their national capacity, must perish, and consequently Great Britain; that their doom is pronounced in righteous judgment; because they were all originally founded in slaughter, and cemented with human blood, and are still maintained by maxims of iniquitous policy; that, in addition to other crimes, specified by the prophets, as the procuring causes of these exterminating

calamities, the cruelties inflicted by the nations upon the house of Israel, are particularly mentioned; and that, in the infliction of these cruelties, Britain has had her full share; that there is one exception to this general doom, and but one exception, made in favour of the Jewish nation; and that the time of their restoration to their own land, and their conversion to their fathers' God, is often mentioned by the spirit of prophecy, as the crisis of all nations, among whom they are scattered; that this controversy with the guilty nations will be decided by the appearance of the Son of God, in flaming fire, taking vengeance upon those who obey not the gospel, and that with this guilt Britain is highly chargeable; and that her guilt, in this respect, has been accumulating for ages; and, finally, that scenes of terror, and of vengeance, will be succeeded by scenes of millennial bliss and glory. We have also attended the prophet Jeremiah, with a cup of trembling and death in his hand, to all the kingdoms of the world, that are upon the face of the whole earth, till, in prophetic vision, he meets the prophet of the Apocalypse, at the doom of mystical Babylon, when she sinks to rise no more, amidst the wailings and lamentations of the nations, and the cities of the nations, which fall at the same time. And, on the same principle, when endeavouring to decide the momentous question—whether our beloved country will be involved in this wreck of nations, we saw that Britain is one of the ten kingdoms represented by the ten toes of the metallic image in Nebuchadnezzar's dream, which are to be broken to pieces, beat to powder, and carried away, so that no place shall be found for them; and typified also by the ten horns of the fourth beast, in the parallel vision of Daniel, which is to be destroyed, and committed to the burning flame. On this question, I left you to form your own judgment, only requesting you to judge with candour and impartiality. But was not Britain, it may be asked, separated from the papal empire at the time of the Reformation? At the very dawn of the Reformation, was she not the grand bulwark of Protestantism? And, therefore, although originally one of the ten horns, may she not have been eradicated from the head of the symbolical monster? Happy should I be could I answer this question in the affirmative. God of his mercy grant that it may prove so, in the final issue of these awful dispensations which are coming upon the world!

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But in what, may I be permitted to ask, did our separation from the church of Rome principally and essentially consist? Did it not principally and essentially consist in the transfer of

the headship of the church from a priest to a layman,—from a foreign pontiff to a British monarch,—from the Pope of Rome to Henry the Eighth? And is such a separation as this sufficient to defeat the accomplishment of the word of God? And what has been the conduct of England, and of the English church with respect to the church of Rome since that period? No man could have read with attention the history of the English hierarchy, not as told by Baxter, Neale, Calamy, and others, who, being dissenters, might be supposed to be prejudiced; but by Burnet, Heylin, Collier, and others of her most zealous adherents; without a conviction that the Church of England would, long ere this day, have been perfectly reconciled to the see of Rome, but for the noble struggles of some of her enlightened members, both lay and clerical, who were coeval with the High Commission Court and the Star Chamber. And also the convocations that were held, during the reign of the last Stuarts? Soon after the succession of Elizabeth to the throne of England, it was evident that the spirit of Protestantism had evaporated, and that the principles of the Papacy were revived, in full vigour, in this great branch of the Protestant Church. Of her successor, James the First, and of others high in office, both in church and state, it was said, as may be said of many in the present day, that they were always talking against Popery, and always acting for it. There is no proof on record, of the personal religion of Elizabeth. Her spirit was very similar to that of Mary,—bitter and intolerant; and this may explain the reason of her resistance to the farther progress of the Reformation, and, indeed, of the whole system of her ecclesiastical policy. In fact, from the demise of that excellent prince, Edward the Sixth, to the abdication of James the Second, Protestantism retrograded, and Popery advanced; until the fatal chain, that linked the destiny of Britain to that of the papal empire, and which was never broken, was lifted out of the mire, in which it had been trodden under foot, and held up in triumph by the Roman Catholics, before the eyes of all Europe; and nothing now remained but the last stroke of the hammer to rivet it faster than ever. But the bigotry of James hurried him into rashness and precipitation, which drove him from the throne, and brought on the revolution of 1688, when, by the exclusion of Catholic Princes from the throne of these realms, and Roman Catholics from offices of political power, both in church and state, by the Bill of Rights, the fatal chain seemed, for the *first time*, completely, and for ever, severed. Protestants, of all denominations, rejoiced exceedingly; they called it the Glo-

* See the Rev. J. Riland's "Estimate of the Religion of the Times."

rious Revolution, which name it bears to this day. The joy and triumph of Protestant commentators on prophecy, was still more excessive. They laboured to prove, that the separation of the fate of Britain from that of the see of Rome was now complete; that the British horn was entirely eradicated from the head of that monster, on which the vials of the wrath of Almighty God are to be poured. In this state things remained, until the passing of the late Catholic Emancipation Bill, as it is called by some, but for what reason no mortal can tell; when, by the breaking in of the constitution, and the admission of the members of the church of Rome to all offices, whatever, of political power, in this Protestant government; the alliance was again formed with that apostate and idolatrous communion, and the fatal link once more appeared, that connected the fate of Britain with that of the Papal empire. And oh! by what perjury,—by what glaring dereliction of principle,—by what mean-spirited tergiversation,—and by what infidel impiety, was this fatal bill introduced! And what have been the effects of this healing measure? Is Ireland pacified? Is the spirit of insurrection and insubordination entirely subdued? Are either the Protestants or Catholics of Ireland satisfied? What means this stern and persevering demand for the repeal of the union, which is but the next step towards the separation of the two kingdoms, or the deluging of both with blood from shore to shore? Alas! Alas! Have not the calamities of the empire been ever since accumulating seven-fold? On this subject, I candidly confess that I felt strongly, and therefore expressed myself strongly; under the firm conviction, that on the measure then hurrying, with indecent haste, through Parliament, the destiny of my beloved country was suspended. And now, to use the words of the venerable Lord Eldon, “The sun of England is gone down, to rise no more.” The destiny of the British empire is forever sealed, unless, indeed, the fatal link can be again severed, of which there is not the remotest probability.

Thus it appears, that in the symbolical prophecy of the great image, the annihilation of the ten kingdoms of the western empire is distinctly foretold, in the most awful and impressive language; that in the parallel vision of the four beasts, the doom pronounced in the preceding prophecy is confirmed, and the reason assigned for the judgment, *i. e.* the blasphemies of the Papacy; which being the animus of the beast, employs him as her agent in the execution of her sanguinary decrees; that our only hope of escape amidst the general wreck was founded in our Protestantism, or in our separation from the church of Rome; that this separation never

seemed to be complete until the exclusion of Popish kings, and Popish laymen, from political power in the British Government, at the glorious Revolution of 1688; and that, by their re-admission to the administration of the powers of government, the alliance once more appears. The whole of Europe looked with intense anxiety to the discussion of the Catholic question; all minor Protestant states, which relied on England as their protectress, were alarmed by finding that her legislature had changed its character; and all the Popish states triumphantly regarded the measure as a step towards their communion.

But let us take another view of this subject. The Papacy symbolized by the little horn in the prophecy of Daniel, in the apocalyptic vision, is represented under the emblem of the mother of harlots, seated on the scarlet beast, with ten horns, animating and directing all his movements, bedecked with her meretricious ornaments, holding out her intoxicating cup to the nations, and drunk with the blood of the saints and martyrs of Jesus. Upon her forehead were the names, MYSTERY, BABYLON THE GREAT, MOTHER OF HARLOTS, and *abominations of the earth*. It is asserted by some authors, that the name "MYSTERY" was inscribed upon the tiara, worn by the Popes in former days, and not removed till the Papal See was charged with being the power symbolized in the prophecy. Her other title, "MOTHER OF HARLOTS," implies that she has been a source of progeny, or churches, possessed of her spirit and actuated by her principles. For if she be the mother of harlots, she must have daughters; and the daughters of an ecclesiastical establishment must be ecclesiastical establishments likewise, who are trained up under their mother, and taught, by her authority and example, to imitate her spirit, conduct, and dissolute manners.

Where, then, are we to search for this polluted progeny, but among the ecclesiastical establishments, in alliance with the secular kingdoms of the Papal empire? Is the English hierarchy to be ranked amongst them? Nothing can be farther from my intention, than to wound the feelings of any individual of any denomination. I mean not to insinuate, that those splendid edifices, which have been erected by the piety of our forefathers, or those which have been raised in other countries, in honour of the cross, have been improperly dedicated to the service of the living God; or that they who preach the gospel, should not live upon the gospel; for such things are not only sanctioned, but enjoined, in the Holy Scriptures.

The doctrines of the Church of England, as expressed in her articles, her homilies, and her liturgy, are entitled to our

highest esteem and veneration, for they are the doctrines of the apostles. Many of her enlightened and pious clergy are the glory of the nation: the latchet of whose shoes, I frankly and freely confess, I am not worthy to unloose. And if any of those excellent men should be present in this assembly, or should read these lectures, they will sympathize with me, as I deeply sympathize with them; and, making allowance for the views which I entertain, as a conscientious Dissenter, they will not think me very much too severe in the statements I am going to make.

In the first place; examine the leading features, or characteristics, of the Mother of Harlots, and then try if you can find the same constitutional marks in any, or in all, of the three great branches of the Protestant church,—the Lutheran church, the Calvinistic church, including the kirk of Scotland, or the church of England. If you find them formed upon the model of the Papal hierarchy,—if they claim alliance with the state powers, that, by their joint energy, they may enforce the reception of a particular creed, or ritual of worship, upon the subjects of the state, under civil penalties,—if, in their dogmas and discipline, they resemble the church of Rome in outward pomp, and worldly splendour,—if you find in their skirts the blood of the house of Israel, and of the saints and martyrs of Jesus,—if they allow individuals, though secular characters, and even Generals of armies, to be at the same time, Bishops or Overseers in the church of the living God,—if they permit laymen to rob the God of heaven of the portion due to his faithful labourers,—if they make a profit of the church of Christ, and suffer ungodly men to appoint others, of the same stamp, to the cure of souls,—if they hold out a lure to men of unprincipled minds to enter the church, merely for the sake of temporal provision, or worldly emolument,—if they identify regeneration with water baptism, as the church of Rome avowedly does, confound the outward and visible sign with the inward and spiritual grace, and systematically reduce Christianity to mere form and ceremony,—if they become mere engines of the state, and make the patronage of the church a compensation for political and worldly purposes,—and, finally, if they prefer to the highest offices in the church, men utterly incapable of instructing others in the love and fear of God, and who resist and oppose those, who only desire, in simplicity and godly sincerity to serve Him, and to save the souls of men,—all such systems are obviously the daughters of the great harlot. Whatever other redeeming qualities they may have, (for even the church of Rome has such,) these unlovely features betray the baseness of their origin.

These things are to be found, not only in this country, but in all the ecclesiastical establishments in alliance with the secular kingdoms of the Papal empire. The enlightened members of the church of England, see, acknowledge, and lament, these evils, and they are at this moment, trembling for the safety of their beloved hierarchy. But let not the Dissenter boast himself against the Churchman, when he hears these statements. It will be well for him to allay the rising emotions of exultation, by recollecting that, whatever dark story may be told of a national church, it may be fully paralleled by the history of all the sects that have hitherto appeared within the precincts of the universal church. Antichrist can easily intrude his worldly mindedness, his dead formality, his hypocrisy, his pharisaism, his antinomian licentiousness, his intolerance, and his spiritual domination, wherever fallen man lays his guilty hand on the ark of our common salvation. If national churches are the daughters of the great harlot, many dissenting churches are her grand-daughters. Bigotted dissenters, infidel revolutionists, and atheistical radicals, rejoice in the prospect of the downfall of national churches; supposing that when they are swept from the face of the earth, the condition of the nations will be vastly meliorated; but in this they err, not knowing the scriptures, nor the power of God; for when they fall in the final visitation, the nations will fall also; the little stone shall break them to pieces, and beat them to powder, and no place shall be found for them; the ten horns, and the body of the beast, shall be consumed with fire, and no vestige shall remain; and John tells us, that when great Babylon shall come up in remembrance before God, to give her the cup of the wine of the fury of his indignation, the nations, and the cities of the nations, shall fall likewise.

All these premises seem infallibly to lead to the same awful conclusion, that the destiny of Britain is linked with that of the Papal empire, and that the doom of Britain is involved in that of the Papal hierarchy; and this conclusion is awfully confirmed by the conduct of Britain with regard to Popery, during the late revolutionary war upon the continent, when the vials of wrath began to be poured out upon the Papal states. I presume not to pronounce any judgment on the war itself, considered merely as a measure of national policy. I leave that question to the decision of statesmen and politicians; but this we know, that when nations are to be ruined, causes must be put in action, by which their ruin is to be accomplished. It is generally supposed,—and I once clung with fond tenacity to the same opinion,—that our Protestantism may yet prove our security. The God of heaven grant that this sup-

position may be well founded. But have we not been guilty of a dereliction of our Protestant principles and of an identification of our most vital interests with those of the Papacy, from the commencement of the late war to the present period? Did our Protestant principles weigh a feather in the scale, when the ministers of the crown passed a resolution, and the great majority of the nation rushed forward, with frantic ardour, to uphold the smitten dynasties of the Man of Sin? Had we forgotten that the men who then sat on the Papal throne were the successors of those sanguinary despots, who had so often shed the blood of our forefathers, and of our Protestant brethren; and not only the successors, but the too faithful executors of departed persecutors; who still continue to oppress and enslave all who profess the Protestant faith, in almost every state of Europe. Was not such conduct an insult to the memory of confessors and martyrs, whose blood was then crying to heaven for vengeance against them, at the foot of the altar? Did we not identify even our Protestantism with Popery, when we so often called it our holy religion; and when enlisting into the ranks of Popery, to fight her battles, we called it fighting the battles of the Lord, of his altars, and of his temples? Was not this to identify our Protestantism with the abomination of the Mother of Harlots; and the character of the God whom we professed to worship, with that of a persecuting priesthood? When the dark despotism of Spain and Portugal was overturned; when the doors of the Inquisition were closed, and the spiritual domination of a bigotted and idolatrous priesthood was subverted; by whose arms, and at whose expense, was the despotism re-established,—the spiritual domination of the idolatrous priesthood restored,—and the doors of the infernal Inquisition re-opened, that it might be again filled with the victims of superstition and intolerance? When all the Papal thrones on the Continent, of France, Austria, Sardinia, the Papal states, Naples, Tuscany, Spain, and Portugal, lay prostrate,—by whose arms, and at whose expense, were they raised from the dust, and the scattered fragments of the Papal empire repaired and re-established? All depended on the fiat of Great Britain. Yet no stipulation was even proposed, not a single effort was made, in favour of Protestantism, of religious liberty, or of the sacred rights of conscience, by this Protestant nation, at that time wielding the energies of all Europe.

And yet some good and judicious men have told us, that we are the Israel of God, the favoured nation, now standing in the situation formerly occupied by the Jewish nation, the chosen people of the Most High; glorifying God for his judgments

upon the Papacy. Yes, they tell us, that we, who have spent so much treasure, and shed so much blood, on the altars of Papal despotism, are the hundred and forty and four thousand palm-bearing virgins, who are described, in the book of Revelation, as rejoicing in the overthrow of the Papal kingdoms and the total annihilation of Popery. How shall we account for so strange an infatuation, so sad a perversion of the sacred oracles, in men who, in other respects, are worthy of all commendation? Surely it can be resolved only into a mistaken patriotism; a sentiment, amiable in itself, glowing with an ardour which fascinates the judgment, and enfeebles, while it dazzles, the powers of the understanding. National prejudice is a bad interpreter of prophecy, I speak this from painful experience; but now, reverence for the word of God, a more genuine, and I hope a better directed, patriotism, and an anxious desire to awaken some of my countrymen, at least, from that fearful apathy into which the whole nation is sunk, constrain me to bear a most firm, but respectful testimony against such a mistaken interpretation of sacred prophecy.

We may glory, that to Britain is chiefly to be ascribed the honour of restoring the scarlet dynasties, stained and saturated with the blood of the saints and of the martyrs of Jesus, and whose thrones were overturned for the crimes of ages. We may glory in the honour of raising the Man of Sin from his degradation, and reviving the principles of the expiring superstitions of Popery. We may glory, that to our arms, and to our treasure, it is owing that the monsters of the Inquisition—the priests and monks of an apostate church, were again put into full activity, with power to persecute and torture the servants of God who protest against her abominations. But amidst all our vain boasting, do we not hear ten thousand voices crying,—“How long, Lord, holy, just, and true! wilt thou not avenge our blood upon them that dwell upon the earth?” And do we not hear the answer which the prophet heard from the throne of God? “He that leadeth into captivity shall be led into captivity. He that killeth with the sword shall be killed with the sword. Come out from the midst of her, therefore, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her hour is come!” Review these particulars once more; forget not that Great Britain is one of the ten kingdoms represented by the ten toes of the metallic image, and by the ten horns of the Roman beast, which are to be so completely destroyed as not to leave a wreck behind; and that our Protestantism, our most vital interests, have been all identified with Popery, from the commencement of the outpouring of the vials of wrath on the

Papal states, to this day: and then, as I have before requested you, form your own judgment; but judge with impartiality, guard against national prejudice, which I candidly confess has cost me many painful conflicts.

It must, however, be confessed that the destiny of all nations depends upon the will of the Sovereign of the world. His will is the awful die by which the fate of empires is determined. To him it belongs to speak concerning a nation, or concerning a kingdom, to build up, to plant, and to prosper; to him it equally belongs to speak concerning a nation, or concerning a kingdom, to pluck up, to throw down, to lay waste, and to destroy. He sitteth upon the water floods, and reigneth King for ever. Under his moral government, righteousness exalteth a nation, and sin is not only the disgrace, but the ruin of any people. This maxim is so obvious as to require no proof, and but little illustration. Legislators, statesmen, and divines in all ages, have been of this opinion, and history proclaims aloud, in every page, that national virtue is the source of national prosperity, and that national depravity paves the way to national ruin.

The wisdom of the statesman, and the bravery of the warrior, in any great national struggle, like the galvanic shock, may produce a transient action in the muscles, *resembling* life; but the favour of heaven is the breath of life itself, in which nations live, and move, and have their being. Is there, then, virtue sufficient in Great Britain to conciliate the favour of God, and to turn aside the vials of his wrath?

This introduces our second question—What is the religious and the moral character of the British empire? A nation must be viewed as one great *whole*, without regard to distance of time or change of the individuals of which it is composed; as it is the same river that flows from one source, and runs in the same channel, although every moment there is a succession of a new body of waters. Thus the Lord often addresses the Jewish people, as if they were still the same persons who existed in the days of their fathers, although generation after generation before them had passed away. “Even from the days of your fathers, ye are gone away from mine ordinances.” To the same purpose, the whole time of God’s forbearance, and of the continuance of a dispensation of mercy, with a wicked nation, when filling up the measure of its iniquity, is called one day; because the nation is viewed as one body politic, without regard to succession. “All the *day* long have I stretched out my hands to a disobedient and gainsaying people.” Thus our Lord informs the Pharisees, that by rejecting the gospel, and persecuting his apostles, they would fill up

the measure of their fathers' iniquity, and bring upon themselves all the righteous blood shed upon the earth, from the blood of righteous Abel to the blood of Zacharias. The question, therefore, obtrudes upon us again with much clamour—Is there, then, virtue sufficient in Great Britain to conciliate the favour of God, and to turn aside the vials of his wrath?

In forming an answer to this enquiry, let us now consider, with deep attention, our awful indifference to the waste of human life, and our torpid insensibility to the value of immortal souls. We hear heavy complaints of the appalling magnitude of the national debt, and the enormous increase of the system of taxation, now pressing on the vitals of all orders of the community, and under which the whole empire groans. We are told, in loud murmurs, that if the population of the three kingdoms amounts to twenty-five millions, according to the last census, twenty millions of our fellow subjects are sinking, under the pressure of the times, into bankruptcy, poverty, and ruin. We hear the complaints of landlords and farmers, of manufacturers and labourers, of shipowners and merchants, of shopkeepers and retailers of every description. We hear loud and bitter complaints of inadequate wages, pinching want, and, in some districts, of absolute starvation. We hear complaints of burnings, of insurrections, and symptoms of revolution and anarchy. Complaints, loud and deep, are heard throughout the higher, the middling, and the lower classes, from one side of the empire to the other. But who complains of the oceans of blood shed in the late Papal struggle? Who complains of the multitudes of human victims sacrificed on the altars of Papal despotism? Who lays to heart the millions of souls which we have sent, by the edge of the sword, in their impenitence and guilt, into an eternal world? Not one in a million. Where, then, is our Christianity? Where is our humanity? Is such fearful recklessness of the waste of human life,—such infidel insensibility to the worth of immortal souls, likely to conciliate the favour of the God of heaven, and to shield us from his threatened vengeance? Is there no ground here for apprehension as to the fate of the empire? Is there no just cause for national repentance and humiliation?

Let us now turn aside and contemplate the character of our colonial system. I shall say nothing of the *slave trade*: of the cruelty and palpable injustice of tearing away our unoffending fellow-creatures, who have done us no harm, of loading them with fetters of iron, and transporting them, and their posterity, for ever into perpetual bondage; I shall say nothing of the horrors of the middle passage, the bare recital of which has so often made our hearts to faint, our bones to shake, and the

hairs of our flesh to stand up; I shall say nothing of the inhumanity of exposing human beings to sale, like cattle, at a public market; of separating husbands from their wives, and wives from their husbands, parents from their children, and children from their parents; rending and torturing the fibres of the heart, heedless of the piteous cries and wailings of the unhappy sufferers; nor shall I say one word of the cruelties that have been inflicted, and are still being inflicted, on the poor negroes on some of our plantations; because we hope that these things are in a state of advancing amelioration. But we must not forget, that Africa has a heavy account to settle with Great Britain, at the bar of eternal justice. We must not forget, that the blood of Africa is crying from her burning sands to heaven, for vengeance against all the nations of Europe, especially the Papal nations, and also against the western and southern continents of America. Let us place this matter in a proper light. Suppose a banditti were to break into a house, murder some of the inhabitants, steal away the rest, together with the cash, the plate, and all the household property: would they not be guilty of felony and murder? Suppose this property to be sold, are not those who purchase it, knowing it to have been thus acquired, guilty of felony, and murder likewise, in the eye of eternal justice, as accessories after the fact? Suppose this property should pass through ten generations who knew it to have been so acquired; would not the original guilt, in some degree, go along with it? Suppose a government, by its laws and charters, were to sanction this mode of acquiring and transferring property; would not that government be deeply involved in the guilt of felony and murder? Nay more, suppose a whole nation to reap and feed upon the fruits of property thus acquired, and knowing it to have been thus acquired,—would not the whole nation in some degree, be implicated in the original guilt? Who then can lay his hand upon his heart and say, I am innocent? Alas! this blood-guiltiness has struck its roots down to the vitals of the social system, extended its cancerous ramifications, and spread its poisonous virus, through the whole empire. We have heard much, of late years, of the necessity, in strict justice, of making compensation to the planters, before they are stripped of their colonial property, by the emancipation of the slaves, even if their present state of civilization were such as to qualify them for the enjoyment of civil liberty, with safety to themselves, and advantage to the empire; and certainly, as we are all involved, the planters ought not to be the only sufferers; the whole nation is called upon to bring forth fruits meet for repentance, but compensation is especially due to

injured Africa; an object which the late Mr. Pitt had much at heart, and which he often pressed, with great energy and pathos, upon the attention of the British Parliament.

The first step which ought to be taken, is the proclamation of a general fast, enjoining the whole empire, like Nineveh, to put on sackcloth, and humble herself before Almighty God; and then to proceed to an equitable adjustment, that there may be, at least, a lengthening out of the tranquillity. But we form a very contracted view of the iniquity of our colonial system, if we confine our attention to the West Indies; though there, perhaps, it exists in its most appalling forms, unless indeed we except the Mauritius. The colonial system of Great Britain extends over the whole globe; consisting of numberless larger or lesser colonies, stations, or points of observation; the connection between each of which is maintained by our naval superiority, and from each of which Great Britain can extend her arm, to check any inroads upon her commerce.

These colonies, stations, &c. were originally founded in conquest, *i. e.* murder, plunder, and slavery; and these are the bases on which the pillars of the commercial prosperity of the empire is founded. When God, therefore, maketh inquisition for blood, is there no reason to apprehend that these colonial pillars, resting on such foundations, will totter to their ruin, and that all the glory of the empire will fall with them? Is not this an additional cause for national contrition and humiliation?

I must now fix your attention on the British possessions in the East Indies, consisting of an immense territory, and a population of one hundred millions of souls—more than one-tenth of the population of the whole world; all entombed in the lurid gloom of superstition and idolatry,—of superstition, the most obscene and abominable,—of idolatry, the most sanguinary and brutal, that perhaps ever existed, in any nation, either in ancient or modern times. Here a scene opens, on our view, of the most melancholy character, and calculated to excite the most fearful apprehensions for the safety of the empire, independently of every other consideration. The missionaries of Serampore, the Moravian missionaries, Church of England missionaries, Roman Catholic missionaries, travellers, officers of the army, intelligent men of all professions, and of all nations, who have resided in India, have given it as their unanimous opinion, that Great Britain has more reason to fear ruin to her empire from this source of her wealth, than from any other cause whatsoever. Many a dark tale is told, and too well authenticated, every word of which has often harrowed up the soul, in the history of our first conquests,

and the establishment of our dominion in that part of the world. But let us draw a veil over these enormities, as well as over the disgusting obscenities of Indian idolatry, not fit even to be mentioned in such an assembly as this; and consider only the multitude of human victims, which are annually sacrificed upon its blood-stained altars; the countenance and protection which the British government affords to that horrid superstition; and the revenue which the British government actually receives, in return for that countenance and protection.

It is well known that there are many idolatrous temples, within the territories of the East India Company, to which annual pilgrimages are made by the infatuated idolaters, under the absurd notion of meriting eternal happiness thereby; and that during each of which, there is an immense sacrifice of human life. But there are four, in particular, from which the British government derives a considerable revenue, by means of a tax imposed upon the pilgrims, for permission to enter within the precincts of their temples, and to approach the shrines of their savage deities. These are Gaya, Allahabad, Tripety, and Juggernaut, which last signifies the lord of the world; and is justly styled, by Dr. Buchanan, "The Great Moloch of the East." "It is difficult," says Mr. Ward, "to bring the mind to contemplate scenes of horror, which surpass all that has ever been perpetrated, in the name of religion, by all the savage nations put together." Besides the self-tortures inflicted by the devotees of this absurd superstition, for, as they suppose, the expiation of their sins,—besides the human victims secretly immolated on their guilty altars,—and besides the numbers who throw themselves annually under the ponderous wheels of the idol's chariot, and are crushed to death, as he is slowly dragged over them, amidst the triumphant shouts of countless myriads;—passing by all these things, we may form some conception of the prodigious waste of life on these occasions, from the following statements of Dr. Carey:—"Idolatry," says that venerable missionary, "destroys far more than the sword, yet in a way that is scarcely perceived. The numbers who die in their long pilgrimages, either through want or fatigue, or from various diseases, caught by lying out in the open air, and want of accommodation, is incredible. At Juggernaut, to which twelve or thirteen pilgrimages are made every year, it is calculated that the number who go thither is, on some occasions, six hundred thousand persons, and scarcely ever less than one hundred thousand. I suppose, at the lowest calculation, that, in the year, one million two hundred thousand persons attend. Now, if only one in ten died, the mor-

tality caused by this one idol alone, would be one hundred and twenty thousand in a year; but some are of opinion that not more than one in ten survive, and return home again to their families."

The following is a condensed account of the statements of men of the most inflexible veracity, and who had the best possible opportunities of obtaining the most extensive information, and forming the most accurate judgment, and, indeed, who were eye-witnesses of the facts which they relate. Such men, for example, as Ward, Carey, Dubois, Sonnerat, Cordimer, Buchannan, Harrington, Hamilton, Sterling, Colonel Phipps, and others, whose testimony is unquestionable. When the wretched pilgrims, after having travelled many hundreds, and some of them thousands, of miles, even from the remotest parts of the empire, on foot, beneath a burning sun, come within fifty miles of Juggernaut, the mortality multiplies at every step; and when they reach within three miles of the temple, such is the immense waste of life, that the roads, and the fields on both sides of the roads, are covered with the dying and the dead, absolutely worn out by fatigue, and want, and various diseases; and upon their return from the den of superstition, the mortality seems still to increase seven-fold, the dying wretches firmly believing that they have merited a place in Paradise by their pilgrimages. Not far from the gates of the temple, there lies a plot of ground, called by the English "Golgotha," which exhibits a scene too shocking and disgusting for humanity to behold and contemplate. There, multitudes of the dying, and the dead, and the bones of former victims, yet unburied, are mingled together, in horrible confusion; while vultures, dogs, and jackalls, are looking on with, what Dr. Buchannan calls, a dreadful tameness, or feeding on the dead, and even the dying, before life is entirely extinct.

The product of the tax thus collected, and even often wrung from the very last means of subsistence, is applied, in different portions, to the following purposes:—the repairing of the temple, and its unhallowed precincts; the clothing and adorning of the idols; the support of the priests, and the servants of the temple, among whom are a prodigious number of female prostitutes; the ornamenting of the car of Juggernaut, with English cloth, of divers colours, at the annual expense of £200, furnished by the British government; while a considerable proportion is assigned to what are called the pilgrim hunters, —a large body of emissaries, more numerous than all the Christian missionaries in the world, who are employed by the priests, and dispersed over the whole empire, to persuade the deluded natives, by various arguments, especially by the as-

surance of eternal bliss, to undertake the pilgrimage, and who receive the remuneration of their labours from the British government, at so much per head, which is, consequently, more or less, according to the number of pilgrims whom they send before them, or who follow in their train; and the surplus of the tax thus collected, goes directly into the hands of the British government. "This, surely, is a question in which," says Dr. Buehannan, "the honour of our nation, and, we may add, the destiny of our empire, is involved." At Juggernaut, the pilgrim hunters receive a premium for every pilgrim brought into the town; and five thousand a year is paid to the native officers of the temple, out of the proceeds of the pilgrim-tax. Idolatry is thus regulated, supported, and aggrandized by the British government. The Rev. Mr. Peggs, late of Orissa, a missionary, now in this country, says, "A friend in Orissa writes to me as follows:—From a conversation with a long resident of Pooree, I ascertained that, within his knowledge, the population has more than doubled; and he said the reason was, that under our administration, Juggernaut had become popular, and so more people had taken up their residence there. He added,—“as our credit sounded through the four quarters, for protecting Juggernaut, it would be a pity now to destroy all his glory, by leaving him to himself.” This fact speaks volumes, and needs no comment.

This infamous tax, be it remembered, is collected, with great formality and rigour, by British officers, clothed in the insignia of their office, and under a guard of British soldiers. Thus the whole brutal and infernal system of Indian idolatry is under the visible countenance and protection of the British government, which very naturally confirms the natives in their dreadful superstitions. To the admonitions of our Missionaries they reply, What you say is false; Juggernaut must be the true God, because the British believe in him; his worship must be the true worship, because it is regulated, supported, and promoted, by the British government; or why do they impose the tax, collect the revenue, repair the temple, support the priests and servants of the temple, adorn the car of Juggernaut, remunerate the labours of the pilgrim hunters, who send myriads to the festivals, who otherwise would never think of leaving their homes, and appropriate the surplus of the impost to the purposes of government? Still they complain of the severity of the tax, and the rigour of the tax gatherers. You would have felt your heart moved, to hear, says an excellent missionary, resident in India, giving an account of the Rutt festival in 1825,—you would have felt your heart moved, to hear, as I did, the natives say, Your preach-

ing is false; for, if your Saviour, and your religion, are thus merciful, as you tell us, why, then, do you take away the money of the poor, and suffer them to perish with starvation? The surplus of this tax, collected from only the four temples, which I have mentioned, which went into the possession of the British government, after discharging all other expenses, in the last fifteen years, amounted to upwards of one million sterling. All these facts, and many others, not less enormous, were stated, and proved by an accumulation of testimony, which could not be questioned, before a general meeting of East India proprietors, in December last, in a speech by John Poynder, Esq., for the purpose of recommending and supporting, one would think, a very harmless motion; merely that the government should abolish the tax, renounce all participation in this detestable superstition, and leave idolatry to stand or fall by its own merits, since British connection only increases its injurious celebrity; all that the motion required, was to regard the language of scripture, Touch not, taste not, handle not,—let them alone: and, strange to say, in this country—in the Metropolis of the British empire—in Leadenhall-street, this motion was negatived, by a considerable majority. Is there no ground here for fearful apprehension! Is not idolatry branded in scripture with the peculiar curse of a holy and a righteous God? Is it not reprobated, anathematized, and condemned, in every part of his holy word? Is it not constantly mentioned, not only as a cause, but as a principal cause, of the desolations of nations and empires? Whence the plagues of Egypt, the excision of the nations of Canaan, the judgments inflicted on the ancient Israelites, the dens of Babylon, the pools of Nineveh, and the overthrow of the idolatrous nations of antiquity? And was there ever in any nation, or in any empire, a system of idolatry more detestable, more criminal, more offensive to the God of nations, than that which is under the visible countenance and protection of the British government in this immense part of her empire? Oh! my country, may God have mercy upon thee in the day of his fierce anger! Is not this an additional cause for national humiliation and the putting on of sackcloth?

We cannot conclude without reminding those who sigh and cry for the abominations that are done in the land, that all the great and stupendous concerns of nations, as well as the affairs of individuals, are under the mediatorial government of their beloved Redeemer, as the administrator of Providence. The government is upon his shoulders: the sceptre of supreme and universal dominion is in his hand. All events are arranged, adjusted, controlled, and overruled by his unerring wisdom;

so as to usher in that blessed day when his glory shall cover the whole earth, and the prayers of David, his illustrious ancestor, shall be answered. All this was beautifully represented in the vision, with which the prophet Ezekiel was favoured, of the glory of the Lord, by the river Kebar. In this vision, the prophet beheld a vast and complicated machine,—a symbol of the universe,—consisting of larger and smaller wheels, acting with various degrees of mechanical powers: wheels revolving in the middle of wheels; driven straight forward, by the impulse of a living spirit residing in the midst of them; full of eyes, within and round about; and all moving in the most perfect order, under the direction of the Son of Man, whose head is encompassed with the rainbow, and whose glory beams through every part, and encircles the whole of the vast machinery. Here we have a sublime description of the mystery of Providence—wheels revolving in the middle of wheels, deep, complicated, and inscrutable; of the universal inspection of Providence—full of eyes within, and round about; of the resistless operations of Providence—moving straight forward, without turning to the right hand or to the left, to one grand and final consummation; the majesty of the Son of Man, as the administrator of Providence, sitting on his azure throne, and conducting every revolution of the larger and the smaller wheels, with the most consummate harmony; the subserviency of all the revolutions of Providence to the salvation of the church; his head is encompassed with the rainbow; and, lastly, the ultimate end of all Providential operations, which are illumined with the glory of the Lord, beaming through every part and encircling the whole, for the entire exhibition is called the likeness of the glory of Jehovah. It is impossible to conceive a more beautiful or more sublime representation of the harmony of Divine Providence, or one better adapted to administer consolation to the weeping captives in Babylon, for whom it was primarily intended, or to British Christians at this momentous crisis. It is but a small part of this machine that we can see at present; the hand that moves it is invisible; we perceive not the dependance of one part upon another, and can form a very inadequate conception of the grand result; we are like an insect placed upon one of the lesser cogs of the smaller wheels; we hear the noise of a great system of action going on, we catch a transient glimpse of the glory around us, and the next movement we are crushed for ever. Observe, that this machine is already constructed; the Son of Man is upon his throne, with the reins of government in his hands; the wheels are all in action; the business of the nation, of the church, and the world is going forward; and glorious will be

the final issue, beyond what the eye hath ever seen, the ear hath ever heard, or hath entered into the heart of man or angels to conceive.

LECTURE III.

DANIEL ii. 44.

“And in the days of these kings shall the God of heaven set up a kingdom,” &c.

In the last lecture, when enquiring into the religious and the moral character of Great Britain, our attention was fixed on the British possessions in the East Indies, and on the melancholy scenes even now exhibiting in that immense portion of the British Empire.

But, without further introduction, let us return to our native shores, and seriously consider the awful prevalence of Infidelity in our own country. Infidelity is the highest insult that man can offer to his Creator: for he that believeth not God, hath made him a liar. This sin existed from the beginning, and was a principal ingredient in the original transgression: our first parents did not believe the divine threatening,—“In the day that ye eat thereof, ye shall surely die.” They did not believe that the threatened penalty would be carried into execution, or that their disobedience would be immediately followed by a state of death and misery, entailed upon themselves and all their posterity. Thus, infidelity brought on the ruin of the whole world, and afterwards the tremendous catastrophe of the deluge, the overthrow of Sodom and Gomorrah, the apostacy of the heathen nations, and all the calamities inflicted upon the house of Israel, from the time of their departure out of Egypt, through all the succeeding periods of their eventful history, to the present day. To this cause is to be traced, principally, the schism and captivity of the ten tribes; the destruction of Jerusalem by Nebuchadnezzar, and the captivity of Judah in Babylon; the dissolution of their civil and ecclesiastical policy, and all the slaughters, massacres, famines, and unparalleled horrors of their last siege. Hence their dispersion in infamy and in bondage, as witnesses to the truth of Christianity to all nations among whom they are scattered, and to warn them lest they fall after the same example of unbelief.

Hence also, their judicial blindness and hardness of heart, and all the sufferings of their long and painful captivity.

Soon after the establishment of Christianity, the monster Infidelity, or Atheism, reared his impious head in the very bosom of the Christian church, denying the Father, and the Son, and the only true God, and Jesus Christ, whom He hath sent, and is branded, by the apostle John, with the name of Antichrist. It was foretold, in Daniel's last vision, that when the reign of Papal superstition was hastening to its fall, an Atheistical power should arise among the Papal kingdoms, spread ruin and desolation all around, which should endure only for a short time; and that learned commentator, Mr. Faber,* has clearly proved that this can be no other than Atheistical France. Modern Infidelity, indeed, sprung up at the dawn of the Reformation, and was the filthy spawn of the Mother of Harlots, and destined to be the terrible scourge of its dissolute parent. But as the commencement of prophetic eras is dated from the acts, not of individuals, but of states and civil governments, the predicted reign of Infidelity commenced, when a whole nation, for the first time since nations existed in the world, declared itself atheistical; and, having denounced Jesus Christ as an impostor, and Christianity as a fable, passed a decree that the national faith of France consisted only of two articles; that God is nature, and that there is no other God, except, indeed, the imaginary gods of the Atheistical government; and that death is an eternal sleep. The reign of Antichrist, in his full development, and his most detestable and portentous form, began his dreadful but comparatively short-lived reign, as the last scourge in the hands of the Almighty.

From that period, the poison of Infidelity was circulated through the Papal kingdoms, with the force and rapidity of lightning. And from that time, also, Infidelity and Popery have been joined hand-in-hand, and confederate against all the existing establishments of the British empire. The continental nations, to this day, exhibit one black and putrid mass of the abominations of Popery, mingling with the blasphemies of Atheism. Nor has our beloved country escaped the pestilential contagion. Infidelity infects the bar, the army, the navy, the senate, the cabinet, the church, universities, colleges, the departments of science, literature, philosophy, medicine, legislation, and even theology. The press groans under it. "The lurking poison of unbelief," says Paley, in his *Moral Philosophy*, "is served up in every shape, that is likely to allure, surprise, or beguile, the imagination; in a fable, a tale, a novel, a poem; in interspersed and broken hints; remote and oblique

* See Mr. Faber's "Commentary upon Daniel's Last Vision."

surmises; in books of travels, of philosophy, of natural history: in a word, in any form rather than that of a professed and regular disquisition." Since Paley wrote his *Moral Philosophy*, the fatal poison, which is working, conjointly with other causes, the ruin of the empire, has increased in strength, in virulence, and in extent of influence beyond all comparison. It has descended from the highest, through the middling, down to the very lowest orders of the community. Isaiah's description of the body politic of the Jewish nation, is here fearfully exemplified:—"The whole head is sick, the whole heart is faint; from the soles of the feet, to the crown of the head, there is no soundness; nothing but wounds, and bruises, and putrifying sores." Are not these indications of approaching dissolution? Infidelity appears in some, open and avowed, with unblushing effrontery, defying the God of heaven, and threatening all existing establishments; in others, it is disguised and concealed, but not so as not to be sufficiently visible in its effects; in some, it is speculative and practical Infidelity, unmasked; in others, it is the unbelief of the heart, easily discernible in its pernicious fruits in the life and manners; it is found in the Churchman and the Dissenter; in persons of moral decency, and open profligacy. It is embodied in three forms, or three negative positions, all of which shake the foundations of revelation, and close up the heart against the admission of Christianity. These are, *first*, a denial of the attribute of divine justice, consequently of the atonement of the Son of God, and the scripture doctrine of future punishments; *secondly*, in a denial of the superior excellence, not only of Protestantism over Popery, but even of Christianity over Mahomedanism, Hindooism, and any other religion, that tends to secure the ends of civil government: hence, it is often said, that all religions are equally good; and *finally*, in a denial of the responsibility of man, for what he believes, even to the God who made him; *as if the creature had a right to think against his Creator*. If these negative positions be admitted, what becomes of the authority, the doctrines, the promises, the admonitions, the denunciations, and all the sanctions of the word of God? Moses and the Prophets, Jesus and his Apostles, were all impostors, and Christianity itself a cunningly or clumsily devised fable. And yet many cherish and avow these Infidel sentiments, or sentiments like these, who speak favourably of Christianity, who attend places of Christian worship, both within and without the pale of the established church, and who would feel themselves insulted and scandalized if charged with Infidelity.

The charge, however, is too just. Infidelity is marked upon

their brow, intermingled with their intellectual and moral system, and oozes out in their language and conversation, in their habits and general conduct. And when we consider St. Paul's definition of the faith, to which the promise of eternal life is annexed, in the twelfth chapter of his epistle to the Hebrews,—that faith is the demonstration of things not seen, and a substantial impression upon the heart of the reality of the things hoped for; that it renders distant and invisible things, as influential upon the heart and conduct as though they were present and visible; and when we contemplate the wonderful effects of this heavenly principle, as exemplified in the ancient church, and described by the Apostle in the subsequent part of the chapter; and when we farther compare these effects with the present state of the church and the world, we may well ask, if the Son of Man should even now come, would he find faith on the earth.

Infidelity is absolutely inexcusable; all its strongest arguments, and impertinent cavils, have been triumphantly refuted on the arena of controversy; all its malignant and insidious sophistries have been detected, and exposed past recovery, a thousand times; and all its advocates, of every class, have been baffled, confounded, and overwhelmed. Let the candid enquirer read the writings of such men as Paley, Leslie, Berkeley, Fuller, Chalmers, Forbes, and others, with that attention which the immense importance of the subject demands, and I will safely leave him to form his own judgment. No man ever yet sat down seriously to investigate the evidences of Christianity, with any degree of attention, and only a moderate share of candour, who did not rise from the investigation with a full conviction of its divine original; and no man ever rejected the gospel, who had not a wicked reason for it, worthy, in the righteous judgment of God, of everlasting condemnation; which fully justifies the awful sanction by which its claims are guarded and enforced: "He that believeth not, shall be damned." Unbelief, or a rejection of the Son of God, is less excusable in professed Christians now, than it was in the Jews, who persecuted and nailed him to the cross. For then he appeared as a man of sorrows; he veiled his glory in a form so lowly, as to disappoint all the fond expectations, which they had long cherished, of the temporal grandeur of the Messiah. And with respect to the multitude and even the heads of the nation, what they did against Christ was through ignorance; for had they known, they would not have crucified the Lord of Glory; their ignorance, indeed, was wilful, and therefore wrath came upon them to the uttermost, [or to the end, 1 Thess. ii. 16.] But unbelievers in our day, that is, all

who do not receive the Lord Jesus, as of God made unto them wisdom, righteousness, sanctification, and redemption, reject him in his glory and majesty, though exalted to be a Prince and a Saviour; and many who refuse to make a profession of the Christian faith, do it knowingly, and against a rational conviction that he is both Lord and Christ. They are orthodox in the head, and infidel at heart. Nor has the avowed Infidel, who scorns the very profession of the Christian name, the shadow of an apology for his unbelief or his conduct. For, not to mention the internal evidences of Christianity, bearing the seal and impress of divine authority legibly impressed on every page, he has in his possession, not only the most unexceptionable testimony to the truth of what is related in the gospel history, but proofs, many and incontrovertible, which could not be known to any who believed in the Son of God, while he was in this world; as, for instance, in the literal accomplishment of many illustrious prophecies; in the propagation of the gospel through the whole extent of the old Roman empire, by the feeblest instruments, in direct opposition to the most formidable obstacles, insuperable to human wisdom or power, and with a rapidity never before or since exemplified, in any conquest, attended with the confused noise of the warrior, and with garments rolled in blood; in the destruction of the temple, and the city of Jerusalem; in the dreadful and unparalleled calamities which befel the Jewish nation, during their last siege; in their dispersion through the world, and their miraculous preservation as a distinct people, from all the nations among whom they are scattered; in the downfall of the old Roman empire, and its partition into ten kingdoms; and in the rise, the progress, and the begun overthrow of the Mahomedan imposture, and the Papal domination: all which events were distinctly foretold, and exactly accomplished. Infidelity is not only inexcusable, but a sin of peculiar aggravation.

The great object of the inspired writer of the Epistle to the Hebrews, was to illustrate the malignant nature, and ruinous tendency, of unbelief, either in individuals or nations; and thus to warn his countrymen of the calamities with which they were going to be visited, for their rejection of the Son of God. This he does by various arguments, drawn from the superiority of the Christian, to the Mosaic, economy; from the divine majesty of the founder of Christianity, as the brightness of uncreated glory, the Creator, and Preserver of the universe, the Lord of angels, and the object of their worship; from his unparalleled condescension and love, in assuming the nature of man, that in that nature he might make reconciliation

for man's iniquity; from the dignity of his mediatorial character, as the great Prophet of the Church, by whom God hath spoken to us, in these latter days; as the King of Zion, the sceptre of whose kingdom is a right sceptre, and whose throne shall stand for ever and ever, and as the High Priest of the heavenly sanctuary, who is consecrated a priest for ever, after the order of Melchisedec; from his superiority to Moses, to Joshua, and every other messenger from heaven, however exalted, whether human or angelic; and, especially, from the transcendent superiority of his priesthood to the priesthood of Aaron, and all his successors; upon this branch of the subject, he leads us among the altars, priests, sacrifices, and all the ritual observances of that magnificent economy, shewing that it was preparatory to a more glorious dispensation. These statements contain a very condensed epitome of this wonderful epistle, of which Luther said, that it is of the same importance to the Christian church, that the sun is to the world. By these arguments, he illustrates the horrid nature, and the damning consequences of unbelief, and the inevitable and most aggravated condemnation of all unbelievers. In this fearful guilt, which has been accumulating upon her for upwards of a thousand years, Great Britain is awfully involved. Upon the same arguments he founds the following most solemn admonitions, which are no less applicable to Britain than they were to the Jews in the Apostolic age:—"Therefore, we ought to give the more earnest heed to the things which we have heard, lest at any time we let them slip; for if the word spoken by angels was steadfast, and every transgression received a meet recompense of reward, how shall ye escape, if ye neglect so great salvation, which was first spoken by the Lord himself, and, afterwards, confirmed by signs, and wonders, and divers miracles, and gifts of the Holy Ghost?" "Take heed, therefore, brethren, lest there be in any of you an evil heart of unbelief, in apostatizing from the living God." "Now is the accepted time;" (remember, brethren, that a vial of wrath was, at this moment, hanging over the devoted city,) "now is the day of salvation; to-day, if ye will hear his voice, harden not your hearts, lest he swear in his wrath ye shall not enter into my rest." "If they escaped not who refused to hearken to him that spake on earth," (referring to the tremendous promulgation of the law from Mount Sinai,) "how shall ye escape, if ye refuse Him that now speaketh from heaven, and whose voice once shook the earth, but who hath declared that He will shake not earth only, but heaven also?" Again, "If he who despised the law of Moses died without mercy before two or three witnesses, of how much sorer punishment, sup-

pose ye, shall they be thought worthy, who have trodden under foot the Son of God, and counted the blood of the covenant,—the blood by which He made atonement,—the blood by which He was consecrated to his office,—as a common thing, and done despite to the Spirit of Grace.” Again, we know who hath said, “Vengeance belongs unto me, and I will repay.” Again, “It is a fearful thing to fall into the hands of the living God.” And again, it is written, “God shall judge his people.” This illustrious epistle was the last great alarm, struck in the ears of the Jewish nation by an offended and a departing God, before he poured out his wrath in the destruction of their city and temple; and the last voice of departing, yet lingering mercy, before he closed the gates of salvation against them. May this loud alarm be heard, and this tender of mercy be received, by the whole British empire, at the present momentous crisis, before it be too late!

Every blessing which God bestows on an individual, or a nation, involves a degree of responsibility in proportion to its magnitude. Upon this principle, let us examine the guilt contracted by the British nation. Long has this country been favoured with the gospel,—the richest boon which the God of heaven ever bestowed upon nations; and long has she been favoured with the visible protection of a National Providence, and with a series of remarkable interpositions of divine favour. Witness the early introduction of the message of salvation to our rude forefathers, in the Apostolical age, and probably by an Apostolic ministry: witness the many burning and shining lights, which burned and shone in Britain, even during the dark ages: witness our early separation from the church of Rome, (such as it was,) which was begun by the passions of a prince, who intended nothing less than the reformation in religion which followed: witness the defeat of the Spanish armada, effected almost entirely without human agency, by the winds and elements of nature; witness our deliverance, in a subsequent reign, from the attempts of a gloomy tyrant to enslave both body and mind, at the glorious Revolution of 1688,—a Revolution brought to pass without the hazard of a single battle, and almost without the shedding of a drop of blood: and witness the Bill of Rights, and the Act of Settlement, by which our liberties, civil and religious, were, for the first time, enrolled in charter, and settled, as we fondly hoped, on everlasting foundations. These are bright passages in the annals of our country, on which our forefathers dwelt with fond enthusiasm, and which they often mentioned with joy and exultation, as they were accustomed to bring out their massive family plate on great festive occasions. But the for-

mation of Bible Societies, and Missionary Societies, was reserved, by the care of Divine Providence, according to prophetic intimations, to adorn these latter days, in the closing part of the reign of George the Third.

If, unto whomsoever much is given, of them will much be required; if guilt is aggravated in proportion to the number and the magnitude of the blessings perverted and abused, Britain has reason to dread the full weight of divine indignation. She is deeply implicated in the guilt of those nations, who refuse to kiss the sceptre of Messiah the prince, and whom he will break in pieces with a rod of iron, like a potter's vessel; in the guilt of those nations, who obey not the gospel of Christ; and whom he will destroy, with an everlasting destruction, when he shall be revealed from heaven, with all his mighty angels, in flaming fire, taking vengeance. If the sufferings inflicted on the seed of Abraham, the friend of God, for *their* unbelief, who are still beloved, as the Apostle tells us, for their fathers' sake, (which is never said of the Gentiles,) were so terrible, during the last wars with the Romans, and especially during the last siege of their capital; what tremendous calamities may we not fear will be inflicted upon the Gentile nations, when God shall visit them for the same sin, for which Jerusalem was overthrown. St. Paul, in the eleventh chapter of his epistle to the Romans, holds out the portentous fate of the Jewish church and nation, as a flaming torch, to warn the Gentile church, and all the Gentile nations, among whom the gospel is planted, lest they fall after the same fearful example of unbelief. "If God spared not the natural branches, take heed lest he spare not thee." "Through unbelief they were cut off, and thou standest by faith." "God hath concluded them in unbelief, and he will conclude thee, for he will conclude all in unbelief." "Let the Catholic Church," says Bossuet, himself a Roman Catholic, in his admirable comment on that mysterious chapter, "let the Catholic Church, let all Christendom, read this chapter, and tremble for the calamities that are coming upon them; for my own part, I can never read it without trembling to the very centre of my being." Great and manifold have been the privileges of Britain, and great and manifold are the grounds of the Lord's controversy with her. While empires and continents, dense with population, into which her adventurous sons have penetrated in commercial enterprise, have been enveloped in moral darkness, more palpable than the darkness which Egypt once felt; the light of the glorious gospel has been shining upon her coasts, through the clouds of her iniquities, in noon-day brightness; but how awfully aggravated has been the criminality

of all, with few exceptions, who, amidst the glory shining around them, have wilfully shut their eyes against the heavenly light. While, like Jerusalem, only a few years before the cup of trembling was put into her hand, she has been highly honoured by the God of heaven, in sending her missionaries to preach the gospel, as a witness to all nations; like Jerusalem, too, she has rejected the only sacrifice for sin, refused to hearken unto Him who speaketh from heaven; neglected the great salvation; trodden under foot the Son of God; counted the blood of his sacrifice and consecration a common thing; done despite to the Spirit of Grace, and thus incurred severer punishment than the despiser of the law of Moses, who died without mercy, before two or three witnesses. And, oh, what a load of guilt, national and individual, has been thus contracted!

On what national grounds can we hope that the cup of trembling and death shall not be put into our hand, when we are expressly told that all the kingdoms of the world, which are upon the earth, shall be made to drink? "Thus saith the Lord of Hosts, ye shall certainly drink of it." And will not God's justice be fully vindicated, in the infliction of his righteous judgments upon our guilty land? Yes, verily. Our contempt of his authority, in neglecting the qualifications required by his word, of those who are invested with the administration of public affairs, and the sceptical indifference of our rulers to the regulation of their decisions, in harmony with the rules and precepts contained in the scriptures, and in subserviency to the glory of God, bear witness against us. The groans of our oppressed country,—the appalling magnitude of our national debt, principally contracted by fighting the battles of Popery,—and the state of our enslaved and degraded colonial population, whose piercing cries have entered the ears of the Lord God of Sabboth, bear witness against us. The guilt of our colonial system,—a mighty Colossus, bestriding the whole world;—the obscenities, the idolatries, and the myriads of murders, committed in India, under the visible protection of the British Government, bear witness against us. The blood of the house of Israel,—for have not all the cities of the empire, especially London, York, and Bristol, been deluged with the blood of the seed of Abraham, who, amidst all their dispersions, are still beloved for their fathers' sake?—and the blood of the saints of the martyrs of Jesus, unrepented of, and unwashed away, and still calling to heaven for retribution, bear witness against us. The incalculable multitudes of human beings, whom we have butchered, for the gratification of our ambition, and the extension of our dominion; the corruptions of our hierarchy, and the myriads

of immortal souls sinking into perdition, through the unfaithfulness of ungodly men, preferred to cures, for political or worldly purposes, bear witness against us. The Roman Antichrist herself, for whose re-establishment in other lands were lavished British blood and treasure, again admitted into our national councils, bears witness against a land which, early among the nations, escaped from her pollution, and her thralldom, and which early testified against her domination and blasphemous usurpations! Where is now the zeal which once characterized our opposition to her, who hath so often dyed her raiments in the blood of God's dear saints? Where is the purity from her contamination, by which we were distinguished among the nations? Where is the holy zeal that glowed with such intense ardour in the bosoms of our Cranmers, Latimers, Hookers, and Bradfords, amidst the flames of Smithfield? And where is the tender affection with which a grateful nation once cherished the memory of those martyred heroes, to whom she owes her civil and her religious liberties? While these things are forgotten by the multitude, as a dream or vision of the night, the government has been wielding the powers of all Europe in support of that apostate power which brought them to the stake! The more intimate our connection with that power, the more deeply we are infected with that Infidelity, with which she is tainted to the core; the deeper must we drink of the cup of wrath, which shall be filled to the brim, when great Babylon cometh up in remembrance before God.

But it is not merely on the ground of the guilt involved in our national policy, that Divine Justice will vindicate its honours, in the infliction of these awful judgments. The corruptions of society in general are alarming in the extreme. Moral diseases, of a deep and deadly nature, overspread the land. Witness the chicanery of the law; the frauds and impositions in every branch of trade; the tricks and fetches of a wider sloop in commercial iniquity, as connected with our colonial system. Because of swearing, and perjury, and drunkenness, and sabbath-breaking, the land mourneth. Impurity and prostitution, especially in high life, perhaps accelerated by the Malthusian theory of population, and the labours of the political economists, have awfully increased, and are still increasing. Infidelity, worldly-mindedness, hypocrisy, fanaticism, pharisaism, antinomian licentiousness, and a false liberality ever ready to sacrifice revelation at the shrine of human reason, inundate the church. The power of religion has certainly declined, and iniquity seems coming in like a flood. Where is that thoroughly devotional spirit, that stern

uprightness of principle, that holy decision of character, that separation from the world, and that dread of conformity to its spirit and maxims, lest their hearts should not be right with God, which so eminently distinguished our holy men in former times? In the Established Church, the clergy are quarrelling about their tithes with their parishioners, and parishioners with their clergy; the property of the church is assailed on every hand, with a violence and perseverance, and defended by clergymen, with a tenacity and a rigour, unknown to former ages; and the whole establishment seems reeling to its fall. Among the Dissenters, many congregations are dissatisfied with their pastors, and pastors with their congregations; numerous churches are destitute of pastors, and numerous pastors are destitute of churches; and there seems to be a general movement in the Dissenting ministry, from one end of the kingdom to the other. The students of prophecy are consigning their opponents to perdition; and their opponents are charging the students of prophecy with madness; while the monster Infidelity is looking on with a sardonic grin. The convulsions of churches, in fact, exactly correspond with those of nations, and all things indicate that some fearful crisis is at hand.

The love of the world reigning in the church, has extinguished the love of God; the line of separation, between the world and the church, is destroyed; the very benevolence of the age is often tainted by impurity of motive, and the want of an alliance with integrity of principle, and often common honesty; all the features of the last times, as delineated by the apostle, are prominent and visible amongst us; and the worst feature of all, in our case, is a want of a due sense of the evil, and of proper feelings with respect to our declension. We boast of our Bible Societies, and our Missionary Societies, and, certainly, they are the brightest ornaments of our age and country, and have been dear to my heart, from their first institution to this day; and God forbid that I should say a word to damp their generous ardour, or to check the flow of their benevolence; but do we not sound our trumpets too loud, and spread our phylacteries too wide, if not in synagogues, at least on platforms? And do not these things remind us of the awful charge, alleged by the faithful and true witness, whose eyes are as a flame of fire, against the degenerate church of Laodicea; which some of our ablest expositors have regarded as a type of the last state of the Church Catholic, immediately before he appears in judgment? "Thou sayest that I am rich, and increased in goods, and have need of nothing;" is not this too often the language of our annual reports, our platform

exhibitions, and even of our fire-side conversations? But what saith the searcher of hearts?—"Thou knowest not that thou art wretched and miserable, and poor, and blind, and naked, and because thou art lukewarm, therefore I will cast thee out as an abomination." The very suspicion that this may possibly be the case should make us tremble. Upon the whole, when we deeply ponder and seriously reflect, upon our shocking recklessness of human life, and our infidel insensibility to the value of immortal souls, the iniquity of our colonial system, and our participation in the abominations of Indian idolatry; upon the universal diffusion of Infidelity, through all orders of the community, and the general rejection of the gospel by the nation; upon the sin of our national administration, and the awful state of things both in the world, and in the church: oh! what a weight of guilt, of public national transgression, stands in fearful record against us! Shall not I visit for these things, saith the Lord? shall not my soul be avenged on such a nation as this? We fear and tremble; we hope, but it is against hope; for how *can* we hope to escape? We may, indeed, obtain a temporary alleviation of the present distress, but, instead of expecting any permanent relief, we fear it is only the commencement of overwhelming calamity. It is an observation, that cannot be too often repeated, that the worst feature, in our case, is the great ignorance of our real character which prevails, and the indifference manifested to our state of danger. There seems to be a fearful anxiety, on the part of some men who ought to know better, and perhaps who do know better, to conceal, both from the world and the church, the predictions of those judgments which are to precede the Millennium. How will such men escape the charge of blood-guiltiness in the great day of the Lord? Will this ward off a single blow, lengthen out the tranquillity a single day, or lighten the wrath of divine indignation? Whether men will hear, or whether they will forbear; against these lands the vengeance of God is denounced, and will assuredly be executed. Britain is one of the ten kingdoms, symbolized by the toes of the great and terrible image, which are to be broken to pieces together; and by the ten horns of the fourth beast, which is to be destroyed and given to the flame; which must be her doom, unless a reformation, of which we have not the remotest expectation, can be effected.

Is then the case of Britain so utterly hopeless? Is there no avenue by which she may escape? Are we really to believe that this vast empire,—upon whose dominion the sun never sets in his diurnal or annual course; and whose influence is still more extensive, reaching, as from a common centre, in

every line of direction, to all nations, whether barbarous or civilized,—must inevitably perish? Are we not assured that the inworking prayer of a righteous man availeth much with God,—that it moves the hand that moves the universe? Doubtless; however fanatical such a sentiment may appear to the purblind eye of Infidelity, it is unquestionably warranted by the authority of scripture. Yet when a guilty people have filled up the measure of their iniquity, prophets and righteous men are forbidden, by the God of nations, to pray for them, and he has told them that he will not hear them. Thus he said to Jeremiah,—“Thou shalt not pray for this people, neither shalt thou cry unto me for them; for I will not hear thee.” And if such be now the state of Britain, may not the prayers of the righteous be unavailing? But when Abraham interceded on behalf of the cities of the plain, did not the Judge of all the earth wait until his servant gave the signal for their destruction; and assured him, that if there were only ten righteous persons in Sodom, he would spare the city for their sakes? And may not the number of righteous persons, therefore, which our country nourishes in her bosom, prove her security? I bless God that there are, indeed, not only ten, twenty, thirty, forty, fifty, but a much larger number of righteous men to be found in Britain, who sigh and cry for the abominations which are done in the land, and who stand weeping between the porch and the altar saying,—Oh, Lord! spare thy people, and give not thy heritage to a reproach! But was there not an equal, or even a larger number, in proportion to the mass of the population, in the land of Judea, only a few years before Jerusalem was destroyed? We cannot have forgotten that three thousand souls were converted to the obedience of the faith in one day; five thousand on the day following; soon after, a great multitude, of which no number is given, both of men and women; that a great company of priests also believed on Jesus; that the Lord still continued adding to the church; not as we add to our churches in the present day—ten or twenty at most—at a church-meeting, but multitudes daily of such as shall be saved; and that, besides all this, the word of the Lord was mighty, and prevailed through all the regions of Judea, Galilee, and beyond Jordan. And how lovely and dignified was the character of these first Christians under the pentecostal effusion of the Holy Spirit! How far superior to the most eminent Christians of the present day! They continued, with one accord, in the Apostles’ doctrine, in breaking of bread, and in prayers, and in praising God. They had one heart, one soul, and one common property; so that the Heathens were constrained to say,—See how

these Christians love one another. And did their presence and their prayers prove the security of their beloved city and nation? Oh! build not your confidence on such a sandy foundation. And will the judge of all the earth, you ask, destroy the righteous with the wicked? That be far *from me*, saith the Lord. An ark was built for Noah and his family, before the windows of heaven were opened, and the fountains of the great deep were broken up; a Zoar was provided for Lot, before the Lord rained down fire and brimstone on Sodom and Gomorrah; and a place of safety was prepared in the mountains of Judea, for the devoted followers of the Lord Jesus, before Jerusalem was laid in ruins by the Roman army; to which, in obedience to their Lord's command, they fled, and escaped the terrible fate of their countrymen; and, in like manner, some ark of salvation, some Zoar, at a safe distance from the place of the outpouring of Divine wrath; some Pella in the mountains, some refuge, some asylum will be prepared to which the weeping remnant shall fly and be safe.

Still you demand, may not the institutions of Christian benevolence, which Britain has originated and still so nobly supports; her Bible societies, her Missionary societies, and the benefits she is conferring, by their agency, upon the heathen world, prove her security? I candidly confess that I was once of this opinion, and called these excellent institutions not only the ornament, but the safeguard of our beloved country. They are still dear to my heart, and may command any assistance that I can render them, however feeble it may be, to the utmost extent of my ability. But will they admit of a comparison with the Apostolic Church at Jerusalem, and her godlike institutions, of whom it is said, "that the multitude of them that believed were of one heart, and of one soul; neither said any of them that aught of the things which he possessed was his own; for as many as were possessors of lands, and of houses, sold them, and brought the prices of the things which were sold," and threw them into one common treasury, for the relief of the brethren, and the furtherance of the gospel. How contracted is the benevolence that characterizes the church in the present age, however commendable in itself, compared with that of the mother of all the churches, when walking in the influence of the spirit of holy love, poured upon her without measure! Will the labours of our missionary societies bear a comparison with those of the Apostles, and their fellow-labourers, planting the gospel, not only in Lesser Asia, and Greece, and Italy, the great theatres of action then in the world; but northward as far as Scythia, southward as far as Ethiopia, eastward as far as Parthia, and India, and westward

as far as Spain and Britain; according to the testimony of Eusebius, Socrates, Theodoret, Julianus, and all contemporary historians, both civil and ecclesiastical; whose testimony is confirmed by that of the Apostle of the Gentiles, who tells us, in his epistle to the Colossians, written a short time before the destruction of Jerusalem, that the gospel had come into all the world, that is the Roman world; and was preached to every creature under heaven—the political heaven of the Roman empire? Once more, can the benefits, ineffable and important as they are, which we have conferred upon the heathen nations, bear a comparison with the gift of a SAVIOUR, which Jerusalem conferred upon the world? And yet the holy city was laid in ashes, and her children were sent into long and terrible captivity. As before Jerusalem was destroyed, and the holy land trodden under foot of the Gentiles, a place was prepared for the church of God in the Roman empire; so, before the vials of wrath are emptied upon the fragments, or upon the Papal kingdoms of that empire, a place must be prepared for the church beyond its limits. Is not this the great work which our Bible societies, and our Missionary societies, are now executing under the direction of a special Providence? And when this purpose is executed, may not the British empire be destroyed, as the Babylonian, the Persian, the Macedonian, and the old Roman empire, were overthrown, when the purpose, to which they were appointed, was executed? When the engine has done its work, may it not be broken or laid aside?

But how long will it be to the end of these wonders?—Is the great and terrible day of the Lord near at hand? Is this the predicted crisis of the nations, and of Britain's destiny? A miraculous degree of inspiration is necessary, to enable any man to answer these questions, positively, in the affirmative. To this I make no pretensions, and therefore I would guard against the presumption. God has reserved the times and seasons in his own power. Secret things belong to him, and *things that are revealed* unto us, and to our children. But as he hath been pleased to lay before us several chronological prophecies, doubtless, with some wise and gracious design; it is our duty to examine them, with devout attention, and fervent prayer, and see whether, by comparing them among ourselves, and, with the general system of prophecy, and the signs of the times; something may not be discovered, to put us upon our guard, and to encourage the servants of God, to bear up with patience under the trials of their faith, which, being much more precious than that of gold that perisheth, though it be tried in the fire, shall be found to praise, and

honour, and glory, at the appearing of Jesus Christ. The Spirit of Prophecy informed Daniel that, at the time of the end,—the crisis which we have supposed to be near at hand,—many shall be purified, and made white, and tried; but that the wicked shall go on to do wickedly; *that none of the wicked shall understand these events when they happen, but that the wise shall understand them.*

Seventy prophetic weeks, or 490 natural years, according to the numerical prophecies of Daniel, were to intervene, from the going forth of the commandment to restore and build Jerusalem, to the first advent of the Messiah. And the prophecy was so well understood by the Jewish nation, that, at the time of his appearance, every eye was open, and every mind was awake and attentive, in Judea, and wherever the Jews resided, to mark the signs which might indicate his coming. And not only so, but these prophecies having been translated into the Greek language, which was, at that time, universally read, and universally understood, a general expectation of his appearance prevailed, throughout the world. The learned Mede, and Dr. Prideaux, have clearly proved that Daniel, or rather the interpreting angel, in that remarkable prophecy, not only predicted the precise time of the Saviour's advent, but that he divided the history of his life into three distinct periods; the first of which he spent in obscurity; the second comprehends his public ministry, and that of his precursor, John the Baptist; and the third, which, though the shortest, is incomparably the most important, includes the closing scene of his suffering and death; and that he also foretold the year, the month, and the week, "when the Messiah should be cut off, not for himself, but for the transgressions of the people, when he should finish transgression, make reconciliation for iniquity, bring in everlasting righteousness, virtually abolish the sacrifice and oblation, and confirm the covenant of redemption." Three prophetic years and a half, or 1260 natural years, are frequently mentioned by Daniel and St. John, as the period that shall intervene, from the time of the full dominancy of the Papacy, to the second coming of the Messiah, to destroy the Man of Sin, to overthrow the kingdoms of the Papal empire, and to establish his Millennial kingdom in its meridian glory.

As the object of these lectures is not a profound or critical analysis of the chronological prophecies, but rather of a practical nature, I shall not presume to say, in the confident tone of infallibility, at what precise time this mysterious 1260 years commenced; whether in the reign of the tyrant Phocas, according to the opinion of Mr. Faber, and other commentators of high authority; or in that of the Emperor Justinian, as is

maintained by Mr. Freer, and Mr. Irving, and other respectable writers; or not until the Papal horn was full grown, and fully developed, when the Roman pontiff became a secular, as well as a spiritual, sovereign, in the reign of Pepin and Charlemagne, according to the interpretation of Bishop Newton, Sir Isaac Newton, Vitringa, and Boulevard, and other authors of great authority. It should seem, from many prophetic intimations, that when the 1260 years have run out their course, or very soon after, the Man of Sin is to be destroyed; that the kingdoms of the Papacy are to be broken in pieces, and beaten to powder; that the Ottoman empire is to be overthrown; and that the scattered remnant of Abraham's seed are to be restored to the land of their fathers. But the Man of Sin is not yet destroyed; the kingdoms of the Papacy are not yet broken in pieces; the Ottoman empire is still standing; and the seed of Abraham are still scattered among the nations. We may therefore, I think, conclude, that the mysterious period is not yet finished, and that a great work yet remains to be accomplished on the vast theatre of the world.

Recent events, however, especially the late Revolution in France, the convulsions of the continental nations, and the sudden and almost instantaneous change of public opinion in this country, and in all Europe, prove that the Supreme Ruler of the nations may, and probably will, accomplish a great work, in a short time; and all things indicate that the great day of the Lord is not far distant. In correspondence with the chronological prophecies of Daniel, and the Apoccalypse, certain signs, or prognostics, are given us, as harbingers, announcing the speedy appearance of the Son of Man, in the power and glory of his kingdom. "Now," says our Lord, "learn a parable of the fig-tree; when his branch is yet tender, and putteth forth leaves, ye see and know, of your own selves, that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know that the kingdom of God is nigh at hand."

Although the Father holdeth the times and seasons in his own power, and no man knoweth the day, or the hour, wherein the Son of Man cometh; and although it was not given in commission to the Son, to make it known in his public ministry; yet, by comparing the signs of the times with the numerical prophecies, we may know, with certainty, when the awful and glorious day of the Lord is rapidly advancing upon us. The great and broad outlines of prophecy are obvious to every man who is exercised in the study of the prophetic writings, long before the predicted events are fulfilled; but the smaller lines which refer to the times, the places, and the minute cir-

cumstances of their accomplishment, are more faintly, or less distinctly, defined; and it has pleased God, that a considerable obscurity should rest upon the prophetic dates, until the consummation is drawing near. Thus the prophecies of Daniel were closed up and sealed till the time of the end, when the book was to be opened, the seals were to be removed, the mysterious dates were to be developed, many were to run to and fro, and prophetic knowledge was to be increased. The period here foretold, is that in which we are now living; for never since the time of the Reformation has there been such deep and intense attention paid to the sacred prophecies as within the last thirty or forty years. The seals are now being removed, the signs of the times shed a light on the prophetic dates, the prophetic dates reflect their light upon the signs of the times, while the general or discursive predictions lend their beams also to the general stock of information; and all together form a concentrated body of light, visible and conspicuous to all, except to those who are wilfully blind.

Among the signs of the times, or the precursors, which announce the speedy approach of the great day of the Lord, witness the present convulsion of the nations.

We have entered on a new era in the history of the world. The great wheel of human affairs has nearly turned round once in our time; revolution again has begun its march, and God, who has said, "I will overturn, will overturn, will overturn it, and it shall be no more until he come, whose right it is, and I will give it him,"—has told us where all these mighty revolutions will terminate, that is in the downfall of the Papal kingdoms in the western Roman empire; in the annihilation of the Turkish empire; in the destruction of the heathen nations, in their national capacity; and, finally, O! transporting thought, in the universal establishment of the millennial kingdom of our Redeemer.

The simultaneous shaking of all the provinces of the Ottoman empire with the convulsions of all the kingdoms of the Papacy, is another sign that the day of God is advancing. Popery and Mahomedanism—the great eastern and western apostacies, rose about the same time; and, about the same time, according to the spirit of prophecy, they may be expected to fall in one common ruin.

The fearful progress of Infidelity is mentioned, as another prognostic of the nearness of that great and terrible day. Daniel foretold, that when the reign of Papal superstition was nearly over, at the time of the end, an Infidel power should arise, and do according to his will; that he should exalt himself and magnify himself above every god, and speak marvellous things against the God of gods; and should prosper till the indigna-

tion be accomplished. And have we not seen in these latter days an Atheistical monster rising out of the fetid and vermin-producing marshes of the Mother of Harlots, in a neighbouring country; possessed and goaded on by infernal furies, breaking down the thrones and overturning the altars of Papal superstition; stalking abroad among the nations, with portentous strides; trampling upon every thing sacred and divine; shaking the foundations and tearing the very elements of society; exalting and magnifying himself above all the gods whom his fathers worshipped; denouncing and cursing the Son of God as an impostor; speaking marvellous things against the God of gods; blaspheming his name; impiously denying his very existence; and shedding pestilence and death throughout Europe and the world? Then the reign of the last scourge of the church commenced; nor was the temporary re-establishment of Popery by Napoleon, nor the restoration of the Bourbons, nor the recent expulsion of Charles X. any interruption to his reign: in the present French government, he is again embodied in full power, and will ere long, discover his impious and his sanguinary character. Under this reign we are now living; but, blessed be God, it will be of short duration. The Apostles Peter, Paul, and Jude forewarned the church, that in the last days of the last times, perilous times should come; that Atheistical scoffers should arise, walking after their own lusts, and saying, Where is the promise of his coming? laughing at the doctrine of the Lord's second advent; willingly ignorant of the tremendous catastrophe of the deluge; boasters, proud, blasphemers; fierce, despisers of those that are good; traitors, heady, high-minded; despising government, presumptuous, self-willed, speaking evil of dignities; ever learning, boasting of the march of intellect and scientific discovery, but never able to come to the knowledge of the truth; resisters of the truth; men of corrupt minds, reprobate concerning the faith; promising the people liberty, while they themselves are the servants of corruption; mockers, blasphemers of the name of God: in short, Infidels and Atheists, who deny the Father and the Son, the only Lord God, who made heaven and earth; and our Lord Jesus Christ, whom he has sent as the Saviour of the world. These are the features of the last days of the last times, and they are the characteristics of these days and these times; we are therefore, living in the last days of the last times, and may, consequently, expect the speedy appearance of the coming of the Son of Man. "When the Son of Man cometh," says the Son of Man himself, "will he find faith in the earth?" Such an interrogation on a subject so awful, proceeding from lips so sacred, implies the strongest negation; as

if he had said,—when the Son of Man cometh, the faith of God's elect will be nearly extinct. And the great Apostle to the Gentiles, when speaking of the breaking off of the Gentiles, or the unnatural branches from the olive-tree, for their unbelief, and the re-engrafting the Jews, or the natural branches, into their own olive, tells us, that God, who had before concluded the Jews in unbelief, will conclude the Gentiles also in unbelief; and afterwards have mercy upon all, at the re-engrafting of both Jews and Gentiles, when the Redeemer shall come to Zion, and turn away ungodliness from Jacob; and the receiving of the Jews shall be as life from the dead to the Gentile world. Things are now rapidly hastening to this awful state of unbelief, which made Bossuet say, in words I have before cited, "Let the whole Catholic Church, let all Christendom read this chapter, and tremble for the calamities that are coming upon them."

The propagation of the Gospel in heathen lands, to prepare a place for the church beyond the limits of the Papal empire, before it is broken in pieces and annihilated, is another sign indicating the nearness of that day. For the gospel of the kingdom, our Lord has told us, must be preached in all the world, as a witness to all nations; not, you will observe, for the conversion of all nations—for this glorious and immense accession to the kingdom of our Redeemer is an achievement reserved for the millennial age—but as a witness to all nations; and when this witness has gone its rounds, then the end of the age, or the present state of things, shall come. Look, with fixed and devout attention, upon the union and co-operation of our Bible and Missionary societies: observe their progress, mark their success from nation to nation, from region to region, and behold in them the symbolical angel of the Apocalypse, flying in the midst of heaven, and shaking eternal blessings from his wings, having the everlasting gospel to preach to them that dwell upon the earth. This remarkable sign, moving with speed and majesty in the spiritual heaven of the universal church, and indicating the coming of the Lord, is visible to all nations; for the symbolical angel takes wing immediately before the days of vengeance. And it is remarkable, that these noble institutions of Christian benevolence originated in this country, at the momentous crisis when the Papal kingdoms began to shake under the visitations of divine wrath. Yes, my brethren, it was amidst the rage and madness of Atheism,—amidst the horrors and chaos of anarchy and revolution,—that these societies rose with placid dignity; combining, as they rose, the wealth, the talents, the influence, and the energies of myriads of Christians, in various nations and of

all denominations, in one generous effort to rescue the heathen world from the bondage of corruption. Verily the finger of God is here. Mark this *sign* of the speedy coming of the Lord, for it is the Lord's doing, and it is marvellous in our eyes.*

The deep interest that has, of late years, been awakened for the Jewish nation, the extraordinary movements now taking place among that wonderful people, and the eager expectation, which at this moment prevails among them, of the coming of the Messiah, is another indication that he will speedily make his appearance. A small remnant of the seed of Abraham, according to the election of grace, have been, within these few years, converted to the Christian faith, like the grapes of the vine after the vintage; only here a berry, and there a berry, upon the topmost boughs; and Christian churches, consisting exclusively of converted Jews, have been formed, and are now forming, both in this country, on the continent of Europe, and in the east. The Jews in Poland, where they exist in prodigious numbers, and are, it is said, formed into armies of the finest soldiers in Europe, and commanded by officers and generals of their own nation, frequently assemble in their synagogues, for fasting, humiliation, and united supplications to the God of their fathers; with their faces directed to Jerusalem and the ruins of the temple, according to the import of Solomon's prayer; under a deep impression that the years of

* The Boston Transcript contains a letter, giving a description of an anniversary of the British and Foreign Bible Society. The closing part is as follows:

"This, remember, is the Bible society. They confine themselves to the unadulterated word of God. They have circulated more than half a million copies last year, and over ten millions in all. Their income was over \$500,000. All over the earth they have their stations and agents. The Secretary said he believed even the Barings themselves, never, in one day, accepted bills from so many quarters. They count upon it, and do not hesitate to be in debt \$200,000. They count upon its increase, too. It has increased from the beginning, and some \$75,000 during the last season alone. The society has issued 107 different volumes of Bibles in more than 80 languages. A splendid beneficence it is indeed, beautiful in spirit; in management, a glory to Great Britain; in operation a blessing to the world—it almost makes amends for the bloody ravages in which England has often led the way. It cheers me with the consciousness of improved humanity, and with the hope of still better days. I give you the Bible Society as a specimen. It is no more than a just one. Most of these societies, I believe, are conducted upon what Christians generally call broad liberal principles. All of them are distinguished by the strongest English traits and habits of business; by great energy, and a fearless enterprise, united steady judgment and accurate calculation of particulars. No mercantile firm in Great Britain could do that business better than they do. Their reports, however extensive, are infallibly correct to a farthing; and, at the same time, succinct and clear as light. Their zeal as institutions or as individuals, does not interfere with their coolness or science as agents in a great undertaking on behalf of the whole religious community of Great Britain. It only makes them still more scrupulous, assiduous, and faithful."

their long captivity are hastening to a close; and that their God will soon turn again the captivity of his people. In Germany, especially in Poland, in the Russian empire, in the various provinces of the Ottoman empire, and in all the eastern nations, there is a universal expectation of the advent of the Messiah; not less intense than that which preceded his first coming, when he came to his own, and his own people received him not. About twenty years ago, scarcely 200 Jews could be found in all Judea; and now, it is said, that there are not less than 20,000, and their number is every year increasing; indeed there seems to be a general movement of the whole nation.* Do not all these things speak aloud, as with

* The manner in which this subject is treated may be seen by the following extracts from the secular press:

"A letter has been received in New York, from a gentleman of high standing in the literary and diplomatic circles of Berlin, dated Feb. 15th, 1841. The Commercial Advertiser, in commenting on a return of the Jews to the East, says that the matter depends almost "simply upon a word from Prince Metternich and Lord Palmerston. We happen to know that a pamphlet was printed and circulated last summer in Berlin, urging upon the four powers the establishment of Palestine as an independent state, whither the Jews might return with an assurance of protection and security." The same paper then proceeds to make the following extract from the letter to which we have alluded, observing that it serves to show that the subject has not been lost sight of, and is perhaps brought nearer to some important decision than the public has been aware of:

"The allies having obtained their end in Syria, are somewhat at a loss how to dispose of their conquest. They are seriously thinking of setting up, or reviving, a Christian kingdom at Jerusalem,—a project which seems to be received with favour at Vienna. But then what are they to do with the other Christian population of Syria? This is one of the questions which France has asked them. They are now very anxious to draw her from the isolated position into which they have forced her; as they find that after all they cannot permanently and satisfactorily settle the East without her concurrence.

"To those who have an opportunity of reading the diplomatic papers, it is curious and amusing to see the game that is going on, between those faithful, confiding, and loving allies, England and Russia, in attempting to entice France to favour their respective projects in the Levant. Under the pretext of preserving peace among the different members of the great Mohammedan family, they have put at immediate hazard the peace of Christendom; and now affect to be very much surprised that the French should think of fortifying their capital. Their real opinion is in favour of that project, as a means of giving France additional strength, not merely for defensive but for offensive war. Such is the opinion of the best military authorities here."

"The *Jewish Intelligence* for February, 1841, gives the following account of M. Guizot's proposal of the freedom of Jerusalem, under the equal protection of all the Powers, without supremacy of any one in particular, with liberty of religion:—"This idea was, for the first time, expressed at a public dinner, at which Mr. Eynard and M. Guizot, Minister of Foreign Affairs, were present; and it seemed even as if the latter was the first to start it. Mr. Eynard has since been extremely active in pursuing the matter. He has requested the editor of *L'Esperance* to write an article on the subject. He has seen several influential persons who have partaken in the same desire; he has mentioned it in the highest quarter; and he doubts not but that France, if otherwise satisfied with the Eastern question, will strongly and successfully support the project. He particularly desires that public opinion should be elicited on the subject; he still recollects how, when the question was of

the voice of God, telling the nations that the prophecy is going to be fulfilled, which says, that "the children of Israel after having been for many days without a king, and without a prince, and without sacrifice, and without an image, and without an ephod or priest, and without teraphim or cherubim, shall afterwards return and seek the Lord their God, and David their king; and shall fear the Lord, and his goodness, in the latter days." The throne of David, be it remembered, is the throne of the Messiah, who shall have dominion from the river unto the ends of the earth; and the universal dominion promised to David, is the universal dominion of the Messiah, which is the great subject of universal prophecy, and especially that of our text. Come hither, says an ancient father of the church, all ye seed of Abraham, peeled and bruised, and scattered among the nations; come and sit down with me at the feet of the great and terrible image, which Nebuchadnezzar saw in the visions of the night; look up, and behold the burnished gold and silver, and brass and iron; symbols of the mighty monarchies by which you have been persecuted and broken; behold that little stone, cut out of the mountain without hands, smiting the image on its feet and toes, and breaking the gold, the silver, the brass, and the iron, to pieces, becoming a great mountain, and filling the whole earth,—that little stone is the emblem of your Messiah's kingdom, which shall break in pieces all these kingdoms, and stand for ever. In all things the Jews have the pre-eminence. The promise, says the Apostle, is first to the Jews, and then to the Gentiles. The Gentiles were added to the Jewish Christian church at Jerusalem, the mother of us all; they were unnatural branches ingrafted into the Jewish olive, of which the Abrahamic covenant is the root and the fatness; they are living stones builded together with the Jews upon the foundations of the apostles and prophets, Jesus Christ himself being the chief corner stone; all of Jewish extraction. And when the first heavens and the first earth are passed away, and the new Jerusalem comes down from God, out of heaven, in all her Millennial purity and glory; the names of the twelve tribes of Israel, the representatives of the Jewish church, are seen written on her twelve gates, and the names of the twelve apostles of the Lamb, all Jews, are engraved on her twelve foundations. The present state, therefore, of that extraordinary people is

Greece, in which he then took and still takes a lively interest, public opinion had the most happy influence upon the Governments. And certainly that would be a beautiful result, if Jerusalem was made free, and liberty restored to Zion.'

another sign that the restitution of all things, at the second coming of the Messiah, is at hand.

The infidel insensibility of the world, and the awful torpor of the church as to the signs of the times and the indications of the Redeemer's speedy approach, are also subjects of direct prophecy. With regard to the world, that day, we know, shall come on them as a thief breaking open the house in the dead of the night; for when they cry peace, peace, and even laugh at the promise of his coming, sudden destruction shall come upon them, and they shall not escape. "As it was in the days before the flood," saith our Lord, "they were eating and drinking, marrying and given in marriage, until the day that Noah entered into the ark, and knew not, until the flood came, and took them all away; so shall it be in the day wherein the Son of Man cometh. Likewise, also, as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of Man is REVEALED." Such was the state of the Jews before the desolation of Jerusalem: but that this passage is chiefly intended to describe the general state of mankind, just before the final judgment, it is evident from the first chapter of the second epistle to the Thessalonians, and the seventh verse. There the apostle is confessedly speaking of the last judgment, the day of which he calls the day "when the Lord Jesus shall be REVEALED from heaven, with his mighty angels, in flaming fire." Is not this, then, "the day when the Son of Man is revealed?" But you will ask, what fault is here? Is it a crime to eat and to drink, to marry, to buy, to sell, to plant, to build? Certainly not: the acts themselves, abstractedly taken, are lawful, but the principle was criminal. All sprung from infidelity, and an inordinate love of this present evil world. They believed not God, speaking by Noah, the preacher of righteousness. The patriarch, both in his public ministry, and by building the ark, when warned of God, gave testimony of the fear of God, and thus "he became heir of the righteousness which is by faith." By this, he is said to have condemned the world, which did not believe in God, did not fear God, but despised the ark of salvation; and thus became heirs of the unrighteousness and condemnation, which is by unbelief. Thus it was with the Infidels of the old world; thus it was with the Infidels of Sodom and Gomorrah; thus it was with the Infidels of Jerusalem and the land of Judea; and thus it will be with the Infidels of these last times. Void of thought, destitute of faith, and reckless of futurity, they are

like victims dancing round the altar on which they are about to be sacrificed. That day shall come upon all them that dwell upon the earth, as a snare. Let us now look for the last sign within the sacred enclosure of the church of God. This also, it is remarkable, forms a subject of prophecy. Our Lord spake several parables to his disciples, concerning his second advent; and in one of these, the state of the church, with respect to her expectation of her Lord's return, is clearly intimated. "THEN (at the time of his coming) shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps. *While the bridegroom tarricd*—(mark what follows.)—*they ALL slumbered and slept.* And at midnight, there was a cry made, *behold, the bridegroom cometh, go ye out to meet him.*" The whole professing church, both real Christians and hypocrites, is thus represented as falling asleep while the Lord delayeth his coming, and roused from its death-like lethargy by the annunciation of his return.

How strikingly does this parable characterize the present state of the professing church. Instead, therefore, of the present indifference and Infidelity manifested by professors, being any shadow of evidence against the truth of the doctrines stated in these lectures, that circumstance is in itself a proof that the time is near at hand. The midnight cry is now heard: is not his coming, therefore, near, very near; even at the door? It can surely be little satisfaction to the true Christian to know that his listlessness has more effectually lulled an ungodly world into security. For you yourselves know perfectly, that the day of the Lord cometh as a thief in the night. For when they shall say peace and safety, then sudden destruction cometh upon them. But are there none, even among those who make a decided profession of the gospel, who have, in these last times, joined themselves with the Infidel scoffers in asking, where is the promise of his coming? Blessed are those servants whom the Lord, when he cometh, shall find watching. But, alas! alas! professing Christians of the present day have assumed a very different attitude. How clearly did the omniscient Jesus foresee, and how distinctly did he foretell, the present awful state of the visible church, as immediately preceding his second appearance.

All these signs of the times, shedding their light upon the mysterious dates of the chronological prophecies, and deriving light from them in return, *i. e.* the present concussions of the

nations; the simultaneous shaking of the Ottoman and the Papal empires; the reign and dominancy of Infidelity; the extensive propagation of the gospel beyond the limits of the western Roman empire; the state of feeling and excitement in the Jewish nation; the Infidel indifference of the world; the death-like slumber of the church; and the midnight cry that has recently been raised, and that is now ringing in the ears of an Infidel world, and a sleeping church; all indicate that the 1260 years have nearly, at least, run out their course. And when ye see these things, know that the kingdom of heaven is at hand. Of that day and that hour knoweth no man; but we may know with certainty, by these signs and these prophecies, that it is fast approaching.

But your time forbids me to proceed. In our next lecture, we shall inquire into the duties of British Christians, and of all classes of the community in Great Britain, at this crisis; and whether there be any foundation to hope for an escape from these awful visitations, or of securing a mitigation of our punishment, in the great day of the Lord. To conclude;—the midnight cry is now heard from a thousand voices; behold the bridegroom cometh; he comes in clouds of flaming fire, with all his mighty angels, taking vengeance. But who may abide the day of his coming? Not the unbelieving and impenitent; they shall suddenly be destroyed, and that without remedy. Not the hypocrite and the formalist, roused from their fatal delusions, when it is too late; like the foolish virgins, they shall find the gates of mercy for ever closed against them. Who shall stand when he appeareth? They who wait for him, and who love his appearing, and his kingdom. Go ye out to meet him; shake off the lethargy with which you are oppressed; gird your loins; trim your lamps, keep them ever burning and shining; be watchful, be sober, and hope unto the end, for the grace which shall be brought unto you at the revelation of Jesus Christ. Behold he cometh in clouds of glory!
PREPARE MY SOUL TO MEET HIM!

LECTURE IV.

DANIEL ii. 44.

“And in the days of these kings shall the God of heaven set up a kingdom,” &c.

The subject of these lectures is not political, but religious. Their object is not speculation, but practice; not to gratify a vain curiosity, or to intrude into the secret cabinet of the Most High, and, with a rash hand, to lift up the veil which he has drawn over his secret councils, any farther than he has been pleased to reveal them by his servants, his prophets; but to impress upon the minds of my countrymen, and especially my Christian brethren, the duties which are imperatively binding upon them, at this great and eventful crisis. What conclusion you may have drawn from the facts and circumstances that have been laid before you, and from those awful parts of sacred prophecy, at which we have glanced, I know not; but the impression on my own mind is, that the day of the Lord is drawing near, and that, although there is at present a pause among the nations, yet that this pause is only that short one, intimated in the sixteenth chapter of the book of Revelations, preparatory to those fearful convulsions, which are to follow the outpouring of the seventh vial. Every attentive observer must be aware that the evil principles of Infidelity, Popery, and disorganization, are all busily at work, and preparing materials for some prodigious explosion. Such, at this instant, is the precise state of things. Soon, therefore, we may expect “that the great voice will come out of the temple of heaven, from the throne, saying—It is done. And then, together with voices, and thunders, and lightning, there will be a great earthquake, such as was not since men were upon earth, so mighty an earthquake, and so great.” How awful is even the apprehension of such a concussion to happen in our time! Should it be realized, what will be the doom of our country? What will be your lot, my dear brethren? Let me urge the question home upon my own heart; what will be my doom in that awful day? To be indifferent, is not wisdom, but infatuation.

Be our opinion, however, what it may, yet let us remember

that as secret things belong unto the Lord, and only things revealed to us, and to our children, and as the plain and positive precepts of scripture, and not the eternal decrees of God, are the rule by which men and nations are to act and govern themselves; so no opinion we may form, from the light of prophecy, and the signs of the times, should induce us to neglect those means, by which we may hope, if possible, to escape the threatened judgments, or at least to gain a lengthening out of the tranquillity. A ray of hope may, perhaps, be derived from that solemn and gracious declaration of the Most High, by the prophet Jeremiah: "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up and to pull down, and to destroy; if that nation, against whom I have pronounced these things, turn from their evil, I will repent of the evil that I thought to do unto them."

Our own eternal destiny, which is to each of us, as individuals, immensely more important than the destinies of all the empires in the world, demands our awakened and most serious attention. The kingdom of the Messiah is the kingdom of immortal souls, ransomed from eternal death by its great founder, and placed by the side of this kingdom, by the Spirit of Prophecy; the magnificent empires of Babylon, Persia, Greece, and Rome, at once the terror and admiration of the world, are but as the chaff of the summer thrashing-floors, which the wind carrieth away, so that no place is found for them. Death, whenever it comes, will assuredly be the end of the world to each of us, when our fate will be irrevocably sealed, and no speculation upon the fate of nations can prepare us for the kingdom of heaven. If we are to judge of the magnitude of an object from the means made to secure it, and the price paid for it, by a wise intelligence, man must be of more importance than a world; for the Son of God, the Lord of Glory, would not die to create a world; a word was sufficient—he spake and it was done: nor to preserve it, for it must be destroyed. *But he died to redeem man.* The importance which we attach to man, does not arise from the organization of his mortal frame, though fearfully and wonderfully made, but from the deathless spirit with which that frame is animated. Destruction seems to be the order of the present system, and whatever does not belong to man as an heir of eternity, seems to be made only to be destroyed. The riches of individuals and the wealth of nations, make to themselves wings and fly away; the race of earthly glory is soon run, and heroes have sighed for other worlds to conquer. The pleasures of sin are but for a season, and they leave a sting behind,

loaded with deadly poison; youth is but a dew-drop of the morning, which the rising sun exhales; beauty is but a superficial tincture thrown upon the skin, which a fit of sickness washes away; health, strength, agility, and whatever depends upon the body, is peculiarly precarious; and what is life itself, the foundation of all earthly enjoyment, but a vapour, which appeareth but a moment, and is destroyed by the next rough blast. States and empires have their day like mortal man; they rise in grandeur, and sink in ruins, under the smiles or frowns of the Judge of the whole earth; the heavens themselves shall be folded up as a moth-fretten garment, and shall be changed; and heaven and earth shall pass away with an exceeding great noise; but the spirit that is in man shall survive the mighty wreck, and when as many millions of ages have passed off, as there are grains of sand upon the shores of the ocean, it will be no nearer to its end than it was the moment its existence commenced. As there will be no end of its being, there will be no termination of that happiness or misery, to which it will be consigned in the article of dissolution; and, before the body is committed to the grave, earth to earth, ashes to ashes, dust to dust; the conscious spirit will be exalted to the joys of heaven, or condemned to the torments of hell to all eternity. For such a being, God only can be an adequate portion, and to redeem the soul to God, Jesus died. Awake, then, oh man! to serious reflection. Forget not, amidst the concussions of nations, thy own dignity as an heir of immortality. Ponder the momentous interrogation of the Creator of the world, the Redeemer of man, and the Prince of the kings of the earth,—“What shall a man be profited, if he gain the whole world, and lose his own soul.” It is the most concerning enquiry that can engage or absolve the attention of a being, passing through the shadows of time to the dread realities of an eternal world. It admits only of one answer, yet that answer is seldom given, but with reluctance, uneasiness, and conscious guilt. But any man who shrinks from the enquiry, and who is afraid to meet it in all its portentous importance, is really in the dark, as to the real causes of the evils of the times, and of the means of escaping the danger. But he who honestly follows out the awakening question in all its bearings, will soon discover that our national peril arises from our guilt in the sight of God, and that there is no avenue of deliverance, without repentance towards God, and faith towards our Lord Jesus Christ. The Son of God is now saying to us, in his word, and by the administration of his Providence, “Except ye repent, ye shall all likewise perish.” But the annunciation damps our spirits, and throws

a gloom around us; and we are more ready to cry out, "Art thou come to torment us before the time?" than to say, "Jesus, thou Son of David, have mercy upon us."

How awful is the state, how impious the character, of modern Infidels. Their eyes are shut, their ears are closed, and their hearts they have hardened, lest they should see with their eyes, and hear with their ears, and understand with their hearts, and be converted, and God should save them. No wonder that they charge the students of prophecy with insanity, or that they brand their monitors with the epithets of fools, fanatics, and madmen, as the Infidels before the flood did the preacher of righteousness, during the 120 years while the ark was preparing, and the aspect of things seemed to afford them some plausible pretext for their impious scorn and raillery. The sun rose and set as usual; the rain descended at proper times, and in moderate degrees; the seasons rolled on; fruits of the earth were ripened and gathered in; and it does not appear that a single prognostic was seen to announce the coming storm. The faith of Noah, therefore, appeared to them as the credulity of imbecility; his ministry as the ravings of mental aberration; and his labour, expense, and all his contrivances, in the building of the ark, as the climax of religious infatuation. "Divine justice," says an ancient writer, "has leaden feet, but iron hands; its march to vengeance is slow, but its executions are terrible." The patience of God was at length exhausted; the hour of vengeance came; Noah entered into the ark; God shut him in, and all was over. When they saw the cataracts from above meeting the torrents rushing from the fountains of the great deep beneath, and the raging billows of a boundless ocean, amidst the wild uproar of nature, rising above the summits of the highest mountains, to which they had climbed for safety; how bitterly did they condemn the madness of their infidelity, and how gladly would they have stepped into some ark of salvation. Similar to this was the terror and the desperation of the Infidels of Sodom, when Lot was gone, and the flame of Sodom ascended up as a burning furnace towards heaven.

Let the Infidel, therefore, hear and fear, and turn unto the Lord; for our God, who is coming to take vengeance, is a consuming fire. Let him no longer set his mouth in blasphemy against the heavens, nor contemn the authority of the King of Zion, saying, "Come, let us break their bands asunder, and let us cast away their cords from us." "He that sitteth in the heavens shall laugh; the Lord shall have them in derision; he shall speak to them in his wrath, and vex them in his sore displeasure; when he breaks the unbelieving nations in pieces

with a rod of iron, like a potter's vessel." All thy impious cavils against the gospel, and all thy blasphemous sophistries, which have been answered a thousand times, will stand thee in no stead on that day. Hast thou pondered, and canst thou now ponder, without irritation, the awful sanctions by which the claims of the gospel, which thou despisest, are guarded and enforced,—“He that believeth not shall be damned.” These words proceeded from the lips of the compassionate Saviour; they pronounce thy doom; but who can explain the import of the word damnation? He that believeth not is condemned already, and the wrath of God abideth upon him:—these words proceeded from the lips of the illustrious harbinger of the compassionate Saviour: but who knoweth the power of God's wrath? Yet, on thee, O man, the wrath of God abideth:—in sickness or in health, at home or abroad, sleeping or waking, in war or peace, amidst the stability or the crash of nations, in life and in death, the wrath of God abideth upon thee; and, dying in thy infidelity and guilt, it will plunge thee into everlasting perdition. Hast thou an arm like God? Canst thou thunder with a voice like his? Canst thou bear the weight of his vengeance? When he arises to punish, who shall attempt to rescue? “How will thine hands be strong, or thine heart endure, in the day when he shall deal with thee. He will do it, for the mouth of the Lord hath spoken it.” Whom his grace does not subdue, his vengeance will overwhelm. He shall reign until all his enemies are made his footstool, and all who refuse to bow to the sceptre of his love, shall be broken in pieces with his rod of iron. Oh! then, let me beseech you, by the tender mercies of God, and by the compassion of a dying Saviour; by the terrors of the law, and by the grace of the gospel; by the worth of your own souls, and the immense importance of eternal things; by the wrath that is coming upon the nations; by the joys of heaven, and by the sorrows of hell; by every thing that is tender, and every thing that is awful,—let me beseech you to kiss the Son, to bow to the sceptre of his kingdom, lest ye perish from the way, when his anger is kindled but a little,—yes, but a little; a single spark would prove sufficient to consume all nations, and to burn down to the lowest hell.

Let the unbeliever, who makes a profession of Christianity, tremble, when he reads the denunciation of God's wrath, speedily to be inflicted on guilty nations! Time is passing off; eternity is pressing forward; the judge is at the door. The contemplation of such calamities, about to overtake and overwhelm a secure, though guilty world, is enough to melt the hardest heart into compassion. “Look away from me,” said

the prophet, "I will weep bitterly; labour not to comfort me, because of the spoiling of the daughter of my people; for it is a day of trouble, and of treading down, and of perplexity, by the Lord God of hosts, in the valley of vision." Will a lion roar in the forest, when he has no prey? Will a young lion cry in his den, if he has taken nothing? Can a bird fall into a snare upon the earth, where no gin is laid for him? Shall a trumpet be blown in the city, and the people not be afraid? Shall there be evil in the city, and the Lord hath not done it? The lion hath roared, who will not fear? The Lord God hath spoken, who can but prophesy? Truly it is a fearful thing to fall into the hands of the living God. Why, then, will men rest in forms of godliness, while destitute of its vital saving power? Remember the fate of the foolish virgins. A lamp of profession, without the oil and flame of grace, may carry you to the gates of heaven, but will leave you there; they that were ready went into the marriage, and the door was shut. Why will the wicked refuse to forsake his way, and the unrighteous man his thoughts? It is yet the accepted time, and the day of salvation. "Let him, therefore, return to the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon." Why should he delay in applying to the blood of sprinkling, until compelled, in the bitterness of unavailing remorse, to exclaim, "The harvest is past, the summer is ended, and we are not saved?" Let him betake himself without delay, to him who alone shall be a covert from the storm, and a hiding-place from the tempest. Then will the Lord hide him in the secret place of his pavilion. The place of his defence shall be the munition of rocks; though thousands fall at his side, and ten thousand at his right hand, no evil shall befall him, neither shall any plague come nigh his dwelling. The Lord shall give his angels—the ministers of his providence,—charge over him, to keep him in all his ways. Consider, then, O unbelieving man, the situation in which thou art placed. Before thee lies eternity,—eternal happiness, or eternal woe. A sinner, both by nature and by practice, thou art exposed to the wrath of God, and the vengeance of eternal fire. Thy unbelief has added to the national guilt, in the rejection of the gospel. The vengeance of heaven hangs over thy head; the sword of the avenger is tracking thy guilty steps; the storms of wrath are gathering around thee; hell from beneath is moved to meet thee at thy coming; and before thee lies the atonement of a Saviour's blood, as thy place of safety; listen, then, to the warning voice of prophets and of apostles, and of the Son of God himself, who saith, "Flee from the wrath to come, to the hope set

before thee in the gospel, and stay not in all the plain lest thou be consumed.”

The devoted followers of the Lord Jesus may be admonished to holy vigilance and guarded circumspection. While they rejoice in the prospect of a speedy meeting with the great God, even their Saviour Jesus Christ, for now is their salvation nearer than when they believed; yet they ought to rejoice with trembling. The state of the church demands their fervent and persevering prayers; the opposition made to the truth by friends and brethren may occasion pungent sorrow; and the objects of impending judgment call for their deepest commiseration. True patriotism and loyalty, attachment to their rightful sovereign, and deep concern for the safety of their beloved country, are sentiments which ought, especially at this crisis, to rule and reign in their heart. There is, too, in the dangers to which they are themselves exposed, ground of fear and humility, of godly jealousy and constant vigilance. These are, indeed, perilous times in which our lot is cast. Seducing spirits are abroad; of whose wiles they ought to take heed. The present aspects of society are ominous. Infidelity, worldliness, a disrelish for the doctrines of the Reformation, or the Apostolic doctrine, latitudinarianism of principle, and indifference to spiritual things, have increased, and are still increasing, in the professing Christian church. We have not faith, even as a grain of mustard seed; for no mountains of difficulties are removed by us in the present day. We boast of our liberality, regarding it as a high attainment, although, in numberless cases, it is only another name for licentiousness. We characterize the age as enlightened; but where is there that ardent desire, and fervent prayer for the illumination of the Eternal Spirit, by which our pious forefathers were so eminently distinguished? Intellect, as it is called, but very unworthy of the name, has usurped the seat of the faith that accompanies salvation; and unbelief is displayed in a thousand various forms, and in every form still retains its essential character of opposition to the revealed will of God. It is therefore of the utmost importance that we be on our guard against the sin of unbelief,—the sin which does so easily beset us.—looking unto Jesus, the author and finisher of our faith. “Take heed, brethren,” says the Apostle, in his epistle to the Hebrews, while ruin was hanging over the nation, “lest there be in any of you an evil heart of unbelief, in apostatizing from the living God.” Be sober, be vigilant, for your adversaries are going about like roaring lions, seeking whom they may devour; whom resist, steadfast in the faith. Hold fast that which ye have received; let no man take away your crown

from you; walk circumspectly, not as fools, but as wise, redeeming the time, knowing that the days are evil. Beware lest the enemy find you off your guard, or lull to sleep that guarded circumspection which ought always be kept awake. Ye wrestle not only with flesh and blood, but with principalities and powers, with the rulers of the darkness of this world, and with wicked spirits in high places; and the contest is now raging with fierce and unexampled violence. Wherefore, take to yourselves the whole armour of God; the helmet of salvation, the breast-plate of righteousness, the girdle of truth, the shield of faith—whereby ye may be able to quench all the fiery darts of the wicked; the sword of the Spirit—which is the word of God, and the preparation of the gospel of peace; praying always, with all prayer and supplication; watching thereunto with all perseverance, being strong in the Lord, and in the power of his might. Watch ye, therefore, put off the works of darkness, stand in the attitude of expectation, and pray always; “forasmuch as ye know neither the day nor the hour wherein the Son of Man cometh, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man.”

Mutual exhortation, and mutual admonition, among the brethren, in times like these, are especially necessary. When Cain had slain his brother Abel, a voice from heaven demanded of him, “Where is Abel, thy brother?” To this solemn and conscience-awakening interrogation, the unhappy fratricide sullenly replied, “Am I my brother’s keeper?” Certainly, it might have been retorted, as his elder brother, thou wast his natural guardian; at least, thou oughtest not to have been his murderer. The voice of thy brother’s blood crieth out from the earth unto me against thee: a fugitive and a vagabond shalt thou be in all the earth, bearing on thy brow the mark of my holy indignation. There is, my brethren, a reciprocity of deep and awful responsibility, existing between husbands and wives, parents and children, brothers and sisters, and all the relations of life, but especially among the members of the household of faith, in reference to a future judgment and an eternal world. Every man, in this sense, is appointed his brother’s keeper. Every man is charged to watch over the soul of his brother, as one that must give an account. What a solemn deposit! What a charge to be entrusted to one man over another! What a weight of responsibility does it involve! Who does not shrink, with fear and trembling, from the prospect of appearing before the divine tribunal, charged, in this respect, with blood-guiltiness? Yet who can lay his hand upon his heart, and say, with the great apostle, when resigning his

charge over the church at Miletus, "I take heaven and earth to record this day, that I am pure from the blood of all men; for I have not shunned to declare the whole counsel of God?" Where is that tender anxiety, that travailing in birth, as the apostle expresses it, for men, until Christ be formed in them the hope of glory? Where is that brotherly love, that careful watchfulness over each other's spiritual interest, that fidelity of affectionate reproof, that fervency of prayer for each other, and that bearing of each other's burthens, which are so repeatedly and solemnly enjoined by the law of Christ? May we not all acknowledge, with grief and contrition of spirit, that we are verily guilty concerning our brother? for that when we saw his anguish, and besought us with tears, and we would not hearken; therefore, is this evil come upon us. Let us not forget that we must meet our brother before the judgment-seat of Christ; and, oh! most holy, most merciful, most mighty, and most worthy Judge eternal, grant that we may all find mercy in that day! But he that confesseth, and forsaketh his sins, saith the Lord, shall obtain mercy. While, therefore, we repent and confess, may our repentance and confession be followed by reformation; and let us listen to the apostolical exhortations which are so often repeated, and so earnestly pressed upon our attention. Instruct, reprove, and admonish one another; provoke one another to love and good works; strengthen the weak, support the feeble-minded, bear ye one another's burthens, and so fulfil the law of Christ; confess your faults one to another, and pray for one another. Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted. Exhort one another daily, lest ye be hardened through the deceitfulness of sin. Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins. If such admonitory exhortations demand the attention of the Christian church, at all times, with what mighty force do they press on our attention in the present state of the church, of the nation, and of the world. We have before observed that the epistle to the Hebrews was written by St. Paul, to his countrymen professing the Christian faith, only a few years before the overthrow of their church and nation. And it is by the consideration of the near approach of that event, that he urged these and similar exhortations:—"and so much the more," says he, "as ye see the day approaching."

The study of the prophetic scriptures, in comparison with

the operations of Providence, or the signs of the times, is also an imperative duty. Despise not prophesying, is a divine admonition. We have a sure word of prophecy, to which, says the Eternal Spirit, ye will do well to take heed, with fixed attention, holy reverence, and fervent prayer, as unto a light shining in a dark place. One grand and sublime system of prophecy runs through the whole of the sacred volume. Every promise is a prophecy of future good; every denunciation is a prophecy of future evil, whether to individuals or communities. The whole patriarchal and Mosaic ritual, its altars, its oblations, its priests, its tabernacles, its sprinklings and purifications, and all its patterns of heavenly things, were predictive as well as typical. The whole scripture partakes of the nature of prophecy, either predicting future events, or recording their accomplishment in sacred history; while doctrines, precepts, and the minuter parts of the holy book are interspersed and interwoven with what may be called the prophetic substratum of the holy oracles of God. When our Lord commanded the Jews to search the Scriptures, he meant the prophecies, for they are they which testified of him. The men of Berea were more honourable than those of Thessalonica, because they searched the scriptures daily,—the prophetic scriptures,—to see whether the things spoken of by the apostle were so or not. Indeed, scripture and prophecy are convertible terms, or expressions of precisely the same signification. To despise prophecy is, therefore, to offer despite to the Spirit of Grace; to neglect the study of prophecy is to pour contempt on the word of God. Remember that an unity of design, and a continuity of thought, worthy of that infinite Intelligence to whom a thousand years are as one day, characterizes the sacred volume; that redemption is the grand theme, and that the final triumph of pure and undefiled religion, arrayed in all the beauties of holiness, in the universal establishment of the Redeemer's kingdom, and the brightest display of the glory of God, is the ultimate end and blessed consummation. To the want of a due attention to this principle, it is owing that passages are so often mangled by being torn from their connection, that their beautiful symmetry is mutilated, and the majesty of the word of God destroyed; that Infidel cavils are engendered, and that numberless prophecies, which are already fulfilled, are wrapt in impenetrable obscurity; and that the Holy Book is in a great measure, even to the church, closed up, and sealed. With regard to unfulfilled prophecy, even the most mysterious, that they may be understood before their accomplishment is clear, from the well-known fact, among many others, that Daniel's famous numerical prophecy, one of the most mys-

terious in the Bible, concerning the Messiah's first advent, was so well understood, that at the time of his coming, an eager expectation of his appearance universally prevailed. Of the events predicted in what are supposed to be the mysterious prophecies of Daniel, and which are to take place in the latter days, it is expressly said, that at the time of the end, the wise shall understand them, but the wicked shall not understand them. And the Son of God himself, in his introduction to the mysterious book of Revelation, pronounces a blessing upon the man who readeth and upon those who hear the prophecies of this book, and do the things that are contained in them. Regardless of the stupid and infidel clamour that you hear around you, search the prophecies; take heed unto that light shining in a dark place, and follow the example of the prophets, who inquired and searched diligently, that they might know what things and what manner of times the Spirit of Christ that was in them did signify. With the searching of the scriptures combine a holy watchfulness of the operations of Divine Providence.

How severely did our Lord reprove the Jews for their wilful blindness in not discerning the signs of the times in his day:—"When ye see a cloud rise out of the west, ye say, there cometh a shower, and so it is; and when ye see the south wind blow, ye say, there will be heat, and it cometh to pass; ye hypocrites, ye can discern the face of the sky and the earth; how is it that ye do not discern this time?" A reproof which certainly implied, that had they compared the signs of the times with the sacred prophecies, they would have known that he was the Messiah. Again, had not his disciples afterwards marked, and understood the signs, which he had given them, of the near approach of the destruction of Jerusalem, how could they have fled to the mountains for safety, in obedience to his command? And again, when describing the signs, which shall immediately precede the restoration of the Jews, and the restitution of all things at his second coming, he says,—and the admonition was especially intended for the church in the latter days,—"*when ye see these things begin to come to pass, then lift up your heads, for your redemption draws nigh.*" In the book of Revelation, when the entranced prophet, rapt in the visions of the Almighty, beholds the vials emptied in succession upon the earth, and the sea, and the rivers and fountains of waters, on the sun, and the seat of the beast, and the great river Euphrates; during the last of which, a way is prepared for the return of the Jews, *and the spirits of devils go forth unto the kings of the earth*, and of the whole world, to gather them to the battle of the great day of God

Almighty; and only a short time before the seventh angel pours out his vial into the air; and a great voice comes out of the temple of heaven, from the throne, saying,—it is done; when immediately all nations will be shaken and convulsed, and Great Babylon comes up in remembrance before God;—at this momentous crisis, the prophet hears the voice of the Son of God, interrupting the process of the prophetic scenery, and thus addressing the church, existing in this awful interval, that is, the present period, and saying, “Behold, I come as a thief, suddenly, in an hour when I am not expected; lift up your eyes, regard with deep and devout attention those indications which announce my coming, for blessed is he who thus watcheth and keepeth his garments, lest he walk naked, and they see his shame. He shall be preserved in the midst of those calamities, which shall overwhelm the wicked. A place of safety shall be opened unto him in the day of trouble; he shall enter into the chambers, close the doors upon him, and there be protected under the shadow of my wing, until the indignation be accomplished.” Such is the blessedness promised to the watchful Christian at this crisis.

Loyalty, patriotism, submission to the powers that be, and a separation from the collision of all political parties, are incumbent duties of the devoted disciples of the Lord Jesus at this crisis. While the ancient prophets, in their official characters, lifted up their voices, like trumpets, against the transgression of the people, and the times, and denounced the wrath of God against kings and nations; still, as subjects of the state, they submitted to the higher powers, even to imprisonment and martyrdom. This is the spirit which Christianity inculcates upon the subjects of Him, whose kingdom is not of this world, in every page. Fear God, and honour the king, is an express command, that cannot be misunderstood, and admits of no evasion. Let every soul be subject to the higher powers; for there is no power but of God; the powers that be are ordained of God. Whosoever resisteth the power, resisteth the ordinance of God; for this cause pay you tribute also:—Render, therefore, to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. Stand aloof from party conflict; link not yourselves with the Infidels of the age; for what communion has light with darkness; what concord has Christ with Belial; or he that believeth with an Infidel? Flee the precincts of infection; maintain a holy singularity for God; bear an honest testimony against the evils of the day; but let it be in the spirit of your divine Master, who was holy, and harmless, and undefiled, and separate from sinners; who was led as a lamb

to the slaughter, meek and uncomplaining, and marking the way with blood; who besought the weeping daughters of Jerusalem not to weep for him, but for the calamities that were coming upon the nation; and who spent his last breath in prayers and apologies for his Infidel murderers. By exemplifying such a spirit, you will most effectually advance the good of your country, and the triumph of your Redeemer's kingdom. Love is omnipotent, and by the mighty power of the spirit of love, the apostolic church achieved all its glorious conquests. And the Christian church, during a considerable period after the apostolic age, acted upon the same holy principle, and displayed the same lovely spirit. These principles are embodied, and this spirit animates Tertullian's famous apology, addressed to the Emperor and Roman senate. After mentioning the numbers, talents, wealth, and influence of Christians, in all the provinces of the empire, from which the senate might have inferred the formidable resistance which they might offer, even to the government; and, as some suppose, shake even the foundations of the empire: he then adds, with an address peculiar to himself, in words to this effect:—"But our master is the Prince of Peace; he disarms his followers, that they may conquer; he arrests the spear from the hand of Ephraim; strikes the battle-bow from the hand of Judah; and throws the warlike chariot into the fire. You send us to the mines and gallies; we go, after the example of the fathers of our faith, not knowing whither we go;—you plunder us of our possessions, and reduce us from wealth or competence, to want and beggary, but we suffer the spoiling of our goods joyfully, knowing that in heaven we have a better and a more enduring substance;—you expose us on your public theatres, to be torn to pieces by wild beasts, as the offscouring of all things, but we murmur not; you nail us to the cross, in this we glory, for thus our master suffered;—you consign us to the darkness and the stench of dungeons, but we return good for evil, blessing for cursing, and kindness for insults, injuries, and cruelties. These are the weapons by which we fight; and be it known unto you, O ye rulers of the earth, that by these weapons we shall overcome." Gibbon, Voltaire, and other Infidel historians, condemn this spirit as mean and pusillanimous, which they ascribe to the degrading genius of Christianity. But happy would it have been for the world, and the church, had she always been animated by this spirit. Here is true dignity,—here is genuine heroism:—

"The passive hero, that sits down inactive,
And smiles beneath affliction's galling yoke,
Outdoes a Cæsar's toil."

Witness the gentleness, the sweetness of temper, the placid dignity, with which the first martyrs endured the severest torments, which struck their tormentors with astonishment, and often proved the means of converting them to the faith which they persecuted. Let us be careful to maintain and exemplify this spirit at the present crisis.

Whatever may be the conduct of our rulers, or the nation at large; whatever hardness of heart, impenitence, and insensibility to impending judgments, may prevail in the world, or in the church, and whether a proclamation for a general fast should be issued from the throne or not; it is right, and meet, and the bounden duty of all real Christians, to weep in secret, mingling their prayers with their tears, over the iniquities, and for the calamities, of a guilty land. Thus Jesus wept over Jerusalem, and said, "Oh, that thou hadst known, at least in this the day of thy visitation, the things that belong to thy peace, but now they are hid from thine eyes." Permit me to remind you of the promise of divine and signal protection, made to the weeping remnant, amidst imminent dangers, and fearful calamities, which perhaps, before we are aware, we may be called to witness in this country. You will find it recorded in the third chapter of Ezekiel's prophecy:—"I looked," says the prophet Ezekiel, "and behold, an hand was stretched forth unto me, and lo, a roll of parchment was therein, and he spread it before me, and it was written within and without; and there was written therein lamentation, and mourning, and woe. Then said he unto me, hast thou read this, O son of man? Is it a light thing that they have committed all these abominations, and filled the land with violence, and have returned to provoke me to anger? Therefore, will I deal in fury: my eye shall not spare, neither will I have pity; and though they may cry in my ear with a loud voice, yet will I not hear them. He cried also in mine ears with a loud voice, saying, cause them that have the charge over the city to draw near, every man with a destroying weapon in his hand. And, behold, six men came from the way of the higher gate, which lieth towards the north side of the city, and every man a slaughter-weapon in his hand; and one man among them was clothed with linen, with a writer's ink-horn by his side; and they went in, and stood by the side of the brazen altar. And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which had the writer's ink-horn by his side, and the Lord said unto him, go through the midst of the city, and set a mark upon the foreheads of the men that sigh, and that cry, for all the abominations that

are done in the midst thereof. And to the others he said, in mine hearing, go ye after him through the city, and smite: let not your eyes spare, neither have ye pity, but come not near any one upon whom is the mark: and begin at my sanctuary. And it came to pass, while they were slaying, and I was left, that I fell upon my face, and cried, and said, Ah, Lord God! wilt thou destroy all the residue of Israel in the pouring out of thy fury upon Jerusalem? Then said he unto me, the iniquity of the house of Israel is exceeding great, the land is full of perverseness; for they say the Lord hath forsaken the earth, and the Lord seeth not. And as for me also, I will recompense their way upon their head. And behold, the man clothed with linen, which had the ink-horn by his side, reported the matter, saying, I have done as thou hast commanded me." If such judgment were inflicted upon Jerusalem, the city of the living God, what vengeance may we not fear will be executed upon London in the day of her visitation? if such calamities befell the Jewish nation, the people of God, the portion of his inheritance, this peculiar treasure, what may not be the desolation of the English nation in that day? and if judgment begin amongst us, as it did amongst them, with the house of God, what shall be the end of those who obey not the gospel? But blessed are they who sigh and cry for the abominations that are done in the land; the man with the writer's ink-horn has set upon them the discriminating mark of divine protection. He who saved Noah in the ark, when the deluge swept away its apostate myriads; who set his mark upon righteous Lot, amidst the deep and desperate wickedness of the cities of the plain, and brought him out of Sodom ere the fire was permitted to fall from heaven and overwhelm its rebellious multitudes in a deluge of flame; He will hide them under the shadow of his wings, in the secret place of his pavilion, and give the ministers of his providence charge over them, to keep them in all their ways.

All the faithful servants of God are under obligations, the most sacred, at all times, but especially at the present crisis, to promote, by every means in their power, the interest of all those societies which characterize the age, and whose object it is to spread the knowledge of the Saviour, both at home and abroad. Among these noble institutions, the British and Foreign Bible Society holds her rank, as queen in the gold of Ophir. Her throne is founded in righteousness, the sceptre of her kingdom is a right sceptre, and mercy and truth go before her face. Learning, good sense, and piety are her prime ministers; the mitre, the coronet, and the diadem, while

they adorn her palace, and grace her court, derive from her smiles a lustre which the diamond never knew, a dignity which imperial grandeur never could confer. Missionary Societies, Continental Societies, Irish Evangelical Societies, Sabbath Schools, and Jews' Societies, are the virgins, her companions, that follow in her train. She unites all hearts, she throws down all partition-walls, and speaks with a voice of majesty and love, which will one day be heard commanding all nations to break their swords into ploughshares, and their spears into pruning-hooks. Her empire is the globe, her blessings extend through immensity, and through eternity. Next in rank to the Bible Society stands the whole body of Missionary Societies, of all denominations, whose object it is to explain the contents of that charter of eternal blessings, which the Bible Society translates into all languages, and sends to all nations. Next in order are the societies which are formed for the relief, the conciliation, and the conversion of the house of Israel. Next to them in the esteem of every Englishman whose heart glows with love to his country, are all those societies which are formed for the amelioration and spiritual emancipation of poor Ireland, which hangs as a dead weight upon the empire, threatening her with convulsions, agony, and death. Nor must we forget the Continental Society, calling upon those who fear God in the Papacy to come out from the midst of her. And last, though not the least, are the Sabbath Schools, formed for the religious and moral improvement of the rising generation, both at home and abroad. These are not rival, but friendly powers: not hostile to each other, but confederate against the powers of darkness and sin. Though divided into various battalions, and distinguished by their respective standards, like the tribes of Israel in the wilderness, they are one army, yea, one family. The cloud of glory covers them all, the king of Zion is in the midst of them; and, at his command, the wilderness shall be traversed, Jordan shall be driven back, the walls of Jericho shall fall down, and the ark of the covenant of the God of the whole earth shall enter into the possession of the Gentiles. Why, then, should Ephraim envy Judah, or Judah vex Ephraim? Why should there be any misunderstanding, any jar or collision of interests, or any want of the most perfect union, good will, and kind co-operation among these excellent institutions? Do you, my friends, prove, by your spirit and conduct to all, that you are the friends of all; remembering the greatness of their object, and the good that they have done, and may yet do, to their country and to the world.

Fervent and persevering prayer, offered up in steadfast and unwavering faith in the divine promise, for the purifying in-

fluence of the Holy Spirit at this crisis, is the imperative duty of all true Christians. I mean the prayer of the heart, the in-working prayer, the prayer of strong faith; for if a man doubteth, he is like a wave of the sea, that is driven by the wind, and tossed: let not that man think that he shall receive any thing of the Lord. I mean the prayer of perseverance and increasing importunity, like that of Jacob, when wrestling with the redeeming angel of the covenant, and saying, O, my Lord, I will not let thee go, except thou bless me; and which is so forcibly urged by our blessed Lord, upon his Apostles and all his disciples, when he said, Ask and ye shall receive; and not only so, but seek and ye shall find: and if you receive not and find not, after asking and seeking, then, kindling into more glowing ardours, knock until the door is opened; for he who thus asketh shall receive, he who thus seeketh shall find, and to him who thus knocketh it shall be opened; he shall receive the Spirit, he shall find the Spirit, and the door of salvation being opened, the plentiful effusion of the Spirit shall be poured upon him. That this is the blessing to which the Lord refers is obvious from what follows; "If ye, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give his Holy Spirit to them that ask him." I mean the prayer of solitude, like that of Peter on the house-top; like that of Daniel when the angel Gabriel, flying swiftly, touched him about the time of the evening oblation, saying, O, Daniel, thou art greatly beloved; thy supplications are heard, and I am come forth to give thee skill and understanding. Understand the matter, therefore, and consider the vision."

In large public assemblies, the mind is so much distracted, and the heart has so much to do with man, and so little to do with God, I candidly confess that I can hope little from what are called congregational prayers. I mean the secret, silent, solemn prayer, that rises in the temple of a heart that feels itself with God, and feels its God in his own temple: Of the efficacy of such prayers we have many instances in the holy scriptures. I mean the social prayer of kindred hearts, uniting in intense desire for some great blessing which God has promised; like that little band, who continued with one accord in prayer and supplications, in an upper room at Jerusalem, when suddenly the Holy Ghost descended from heaven, in a visible form, and an audible manner, as a mighty rushing wind, and became visible in the shape of fire, which appearance divided itself into several distinct flames, and sat each upon the heads of the apostles, who spake as the Holy Ghost gave them utterance. These visible emblems of the presence of the Di-

vine Majesty were attended with the renewing, sanctifying, and saving influences of the Eternal Spirit. And, oh, what glorious effects immediately followed, upon multitudes of Jews in Jerusalem and in Judea, and devout men from every nation under heaven; and when the door of mercy in the house of Cornelius was opened to the Gentile world, upon the Gentiles also was the same Divine Spirit poured in perhaps still more abundant measure, when myriads of them pressed into the kingdom of God, from the east and from the west, and from the north and from the south, to sit down with Abraham, with Isaac, and with Jacob. Such an outpouring of the Holy Spirit we are warranted to expect at the commencement of the millennial age; and a more abundant effusion of his holy influences than we have ever yet witnessed, is necessary to the salvation of our country. For, until the Spirit is poured down from on high, even the land of Emanuel will produce nothing but thorns and briars, which are nigh unto cursing, and whose end is to be burned. Pray, then, brethren, without ceasing; pray in faith, keeping a firm hold of the divine promise; pray in secret, enter into your closet, shut the door upon you; and pray to Him that seeth in secret, and let your heart constantly ascend in silent, fervent supplication, to your father's throne; forsake not the assembling of yourselves together, for retired social prayer, as many do, and so much the more as ye see the day approaching. And remember that, while the prayers of the saints are ascending from the golden censer of the interceding angel, the seals are being opened, the vials are poured out, the trumpets are pealing among the nations, and the Lord, your Redeemer, is pushing on his conquests of mercy, amidst the fall of nations and empires, until the kingdoms of this world become the kingdom of our God, and of his Messiah, and he shall reign for ever and ever.

The patrons, teachers, and superintendents of Sabbath schools, have also an important service to perform at this critical juncture. Nations are composed of individuals and families; whatever, therefore, tends to promote personal virtue, and domestic order, is a blessing to the community: and as Sabbath schools, when properly conducted, greatly facilitate the attainment of these objects, they are entitled to universal patronage. Their formation was coeval, or nearly so, with Missionary Societies, which coincidence is a remarkable feature in the aspect of the times. Their utility was perceived at once, while the most pleasing anticipations were cherished of the results which it was thought they would produce. It was said that in the course of a few years, they would render criminal tribunals, penal statutes, and the office of the executioner, unnecessary.

And, certainly, they have done much good, though all our pleasing hopes are not realised. Serious objections have been raised, and supported by plausible arguments, and are still urged, with increased vehemence, against the expediency of educating the lower classes of the community. It is said that learning tends to raise the poor above the level of their condition; that it renders them discontented with the allotments of Divine Providence; and what is worst of all, that it furnishes them with power to do that mischief which they could not have done had they been left to their native ignorance. In confirmation of these arguments, they appeal to facts,—mention numberless instances of juvenile offenders, who have been educated in Sabbath schools, and triumphantly ask,—Has not juvenile delinquency increased, in proportion to the increase of Sabbath schools, and juvenile instruction? Admitting all this to be correct, all arguments against the instruction of the poor may be answered by one consideration: that God has given to man a revelation of his will in writing; it must, therefore, be right to teach the poor to read: to deny this, would be to impugn the wisdom and the goodness of the author of that revelation. It must, however, be conceded, that as man is born in sin, and conceived in iniquity, to enlarge the capacity of the human mind by education is to enlarge the sphere of depravity, and to increase the power of doing evil; consequently, that the education of either the higher or the lower classes must always be a dangerous experiment; unless, in proportion to the enlargement of the capacity, and the advance of education, you can throw in the correcting and restraining principles of religion and morality. This is a very serious consideration, and demands the attention, especially, of all the acting members of Sabbath schools.

There are now between two and three millions of children in the schools belonging to the three kingdoms, whose minds are laid open, by the teaching which they receive in those institutions, to the poison of Infidelity; for if they were not taught to read the Bible, they would not be able to read the Infidel and Atheistical publications of the day. This prodigious machine must operate with great effect, and produce either much good or much evil; Infidels are aware of this, and, knowing that knowledge is power, they are waiting to seize it, and drive it with an irresistible impetus, against the existing order of things. The business of the teachers and superintendents of Sabbath schools is to keep hold of this machine, and to retain the direction of it as long as possible. Let it be your constant object, my dear brethren, to secure all the good of these excellent institutions, and guard against the

abuses to which they are liable. For this purpose, labour to impress upon the opening mind a deep and an habitual sense of the sacredness of the Lord's day. Nothing operates as a more powerful restraint upon the evil passions of the human heart, than a holy reverence for the institutions of the Sabbath; and nothing tends more to demoralize a nation professing Christianity, than to weaken and destroy that reverence. Suppose the Lord's day were levelled and made common with the other days of the week, would there be no ground to fear that religion and morality would soon become extinct? Whatever tends to secularize the Sabbath in the associations of the juvenile mind, should be carefully avoided. Teaching writing and arithmetic on the sacred hours of this day has this tendency, and in a thousand instances has been productive of the most pernicious effects, by laying the mind open to the insinuations, and preparing it to receive the principles, of Infidelity.

Even teaching reading is a secular employment, and should be avoided if possible; to this end it would be desirable to establish week-day Schools, in the districts of the Sabbath Schools, for teaching the children to read, preparatory to their receiving religious instruction only on the Lord's day. At any rate, the whole time devoted to instruction should be so employed as to correspond with the sanctity of the day, and to make the children see and feel, that they are then as much engaged in the service of God, as though they were joining in the public worship of the sanctuary in his own house. Remember that your schools are exclusively religious societies; they originated in religious principles; and the inculcation of pure and undefiled religion is their immediate and their ultimate object. If the condition of the poor be ameliorated, if the tone of public morals be raised, and the vital interests of the community be advanced, you know how to appreciate these blessed effects, and to whom the glory is to be ascribed: but they are not the end you have in view; they are advantages flowing indirectly from your labours of love, but they are not your grand ultimatum. They may be compared to the blessings, which a band of angels may be supposed to shed from their wings, as they pass over the regions of corruption and death, bearing the heirs of immortality to the bosom of their God. Like those ministering spirits, your eye must be fixed on eternity; like them you labour for eternity; and, in the salvation of the heirs of glory, your labours, like their's, will terminate. In every child under your instruction, there is a germ of more value than a world, to be unfolded in eternity, it may be, into the powers of an angel of light. God has sown the precious seed; he has done his part: pastor, parent, teacher, do thine,

and let all remember that it is not the will of your Father that one of these little ones should perish. Delightful task, to rear the tender thought; to plant a fence around it, to shield it from the blast of hell; to watch it, to water it, and to superintend its growth, unfold its beauties, and diffuse its fragrance in the heavenly Paradise. While thus discharging your offices of love, lifting up your hearts to God in fervent prayer for a divine influence, you are rendering the most important services to your country, and your God.

I must now request the attention of my beloved and honoured brethren in the Ministry. Awful is the responsibility that attaches to your office, and to the station which you occupy. A watchman sleeping on his post, endangers his own life, and the safety of the citadel. On the vigilance of the military watchman often depends the security of the whole army, and, under certain circumstances, it may be, the destiny of his country. But a charge of higher import demands the attention of the spiritual watchman; to his care is committed the salvation of immortal souls, that must for ever live in raptures or in woe, and the welfare of the church of God, to whose interests the revolutions of states and empires are subservient. Permit me, affectionately and seriously, to remind you of the solemn charge recorded in the thirty-third chapter of the prophecies of Ezekiel. "The word of the Lord came unto the prophet, saying, Son of Man, speak to the children of thy people, and say unto them, when I bring the sword upon the land, if the people of the land take a man of their coasts, and set him for their watchman; if, when he seeth the sword come upon the land, he blow the trumpet, and warn the people, then whosoever heareth the sound of the trumpet, and taketh not warning, if the sword come and take him off, his blood shall be upon his own head; but he that taketh warning shall deliver his own soul. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take them away in their iniquity, I will require their blood at the watchman's hand. So thou, O Son of Man, I have set Thee as a watchman unto the house of Israel; therefore, thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thine hand. Nevertheless if thou warn the wicked man of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." This solemn admonition, primarily addressed to the prophet Ezekiel, admits of an im-

portant application to the ministers of the gospel, in this country, at the present momentous crisis. It rings an alarm in the ears of British pastors, louder than a peal of seven thunders. O God! my heart fainteth, my flesh trembleth, because of thy judgments. Let not thy indignation kindle against us, nor thy terrible glory make us afraid, but let the light of thy countenance shine upon us, and pour into our hearts the softening and the purifying influences of thy Holy Spirit, that we may both save ourselves, and them that hear us, for Jesus Christ's sake, Amen.

Finally, in order to escape the calamities with which we are threatened, *national* repentance and reformation are indispensably necessary. Individuals must be duly affected with a sense of their personal transgressions. A nation is a society of individuals, united by one form of government, and by the same code of laws. Of such a society, every individual is a constituent member; we cannot, therefore, think of national sins, without viewing them as committed by the persons of whom the nation is composed. They become national, when perpetrated by, or acceded to, by the great mass of the people, or at least, by the leading part of the nation. When this is the case, every man, except so far as he does his utmost to check their progress, is concerned in the guilt, and exposed to the punishment. Therefore, when the Lord calls a nation, groaning under public calamities, or threatened with still heavier judgments, to repentance and reformation, and prescribes the nature of that repentance which he will accept; he declares that "they shall be on the mountains, like doves of the vallies, all of them mourning, every one for his own iniquity."*

Nor is it sufficient, that individuals view their own iniquities as contributing to the accumulation of the general guilt. Every man ought to consider the active hand which he has had, in conjunction with others, in the national trespasses. Can we really view the rejection of the gospel, as a national iniquity, without being conscious of our partnership in this fearful guilt, by our perversion and abuse of this high and sacred privilege, by our unbelief and impenitence under this glorious dispensation of grace and mercy? Can we sincerely lament their mournful prevalence of every species of iniquity, without remembering how little we have done to stem the torrent, by our fervent prayers, faithful warnings, and holy example? The God of nations, the searcher of hearts, condemns all professions of public repentance, as deceitful and unacceptable to him, if they are not attended with this personal contrition. "I hearkened and heard, but they spake not aright, no man re-

* Ezekiel vii. 16.

penited him of his own wickedness, saying, alas! what have I done?"* †

An united and public confession of national sins, by all orders of the community, is also required. Therefore, when the Most High would reduce his apostate and rebellious people to penitence, he commands that all ranks of persons should meet in a solemn assembly for confession, humiliation, and prayer. "Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breast. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, spare thy people, O Lord, and give not thy heritage to reproach." † Thus Nehemiah, in the midst of an immense concourse of people, particularly confessed the guilt of persons of all ranks in Israel. "Neither have our kings, our princes, our priests, nor our fathers kept thy law, nor hearkened unto thy commandments, and thy testimonies, wherewith thou didst testify against them. For they have not served thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and fruitful land which thou gavest before them, neither turned they from their wicked works." ‡

This united and public humiliation, for the sins of all orders of the community, must be attended with the confession of former iniquities, or the iniquities of our fathers. We become heirs of the guilt of our ancestors, by our own personal transgressions, by continuing in the practice of the same sins, or of others that resemble them. In this case, "we sin with our fathers; or, like them, we prove a stiffnecked and rebellious race." National sin is represented, by the Holy Spirit, as a swelling tide, which rises higher and higher, by the transgression of the children adding to the iniquity of their fathers. "Our iniquities are increased over our heads." It is compared to the growth of a poisonous tree, which becomes taller and stronger every year, till at length it hides its top in the clouds:—"Our trespass is grown up unto the heavens." § When children walk in the steps of their fathers, the guilt is accumulated, and the cry for vengeance waxes louder and louder. This augmentation of national guilt is represented by the growth of man, from infancy to maturity; or described, at least, as something growing up with him. In this manner, the guilt of a nation is fearfully augmented by the active rebellion of one generation after another:—"We have sinned against the Lord our God," saith the prophet Jeremiah, "we and our fathers, from our youth up even unto this day." || The guilt of chil-

* Jeremiah viii. 6. † Joel ii. 16, 17. ‡ Nehemiah ix. 31, 35. § Ezra ix. 6. || Jeremiah iii. 25.

dren is more aggravated than that of their fathers, if they continue in the same ungodly courses, because the conduct of their fathers is held up to them as a beacon, to deter them from following their wicked example. For thus saith the Lord, "Behold it is written before me, I will not keep silence, but will recompense, even recompense into their bosom, your iniquities and the iniquities of your fathers together." But why recompense the iniquity of the fathers into the bosom of their offspring? Because they continued in the same sins:—"Your fathers have burnt incense upon the mountains, and ye have blasphemed me upon the hills, therefore will I measure their work into your bosom."* Thus our Lord informs the Pharisees, in a passage which we have before cited, that by rejecting the gospel and persecuting his Apostles, they would fill up the measure of their fathers' iniquity, and bring upon themselves all the righteous blood shed upon the earth, from the blood of righteous Abel to the blood of Zacharias, whom they slew between the porch and the altar.

An united and cordial application by faith and penitence, to the great atonement of the Son of God, is also indispensable: this is intimated to us by the typical ordinance of the great day of atonement. In the solemnities of that day, the High Priest was to lay both his hands upon the head of the typical victim, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and to send him away into the wilderness. Thus a whole community ought not only to confess their transgressions, but, in the exercise of faith and penitence, to transfer them over to him, who is the propitiation for the sins of a whole world, and who was typified and prefigured by all the sacrifices of that solemn day, that they might be no more remembered. Such is the evangelical nature of that repentance which will characterize the Jewish nation in the last day, or at the time of the end, after their restoration to the land of their fathers; and which is so beautifully described by the prophet Zechariah. "And it shall come to pass in that day, saith the Lord, that I will pour upon the house of David, and the inhabitants of Jerusalem, the spirit of grace and of supplication. And they shall look upon me whom they have pierced, (and has not Britain pierced and crucified him afresh?) and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him as one that is in bitterness for his first-born. In that day, there shall be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family

* Isaiah lxxv. 6, 7.

apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of Shemei apart, and their wives apart; all the families that remain, every family apart, and their wives apart.

National repentance must be followed by national reformation: all repentance without this is, in the language of scripture, holding fast deceit, and refusing to return. Observe once more, that this is the only possible way of obtaining either deliverance from the judgments with which we are threatened, or an alleviation of our punishment. Thus the Lord speaks by the prophet Jeremiah: "If so be they will hearken, and turn every man from his evil way, that I may repent me of the evil which I proposed to do unto them, because of the evil of their doings."* Indeed, the Lord is so full of compassion, and so unwilling to destroy, that he hath often averted impending judgments from a guilty people, when their reformation was only of an external kind. Although the penitence of the Ninevites was only outward and transient, like the morning cloud and the early dew that passeth away, yet the Lord spared them. God saw their works; "that they turned from their evil way; and God repented him of the evil that he said he would do unto them, and he did it not."† But this kind of reformation is not attended by a *removal* of the Lord's indignation. He may suspend the stroke, but he does not avert it altogether. "For all this, his anger is not turned away," says the prophet, "but his hand is stretched out still." The punishment is not remitted; it is only suspended for a time; and, we may add, the longer judgments are delayed, the heavier will be the visitation. Thus it is declared, "If ye will not be reformed by these things, but will walk contrary unto me, then will I also walk contrary unto you, and will punish you seven times for your iniquities."‡ "Although an individual or a nation break off their sins by an outward righteousness, and their iniquity by shewing mercy to the poor, yet it is only a lengthening out of their tranquillity."§ This was the case with Nineveh, and its guilty inhabitants. For although the Most High spared the city at that time, when they outwardly repented at the preaching of the prophet Jonah, yet he destroyed it not long after, as was particularly foretold in the prophecies of Nahum. Such is the nature of that repentance and reformation, which affords the only ground to hope for the preservation of our country, amidst the wreck of nations which will cer-

* Jeremiah xxvi. 3.

† Jonah iii. 10.

‡ Leviticus xxvi. 23.

§ Daniel iv. 27.

tainly precede the Millennium. If such a moral regeneration of the empire should be effected as that which the Sovereign of the world demands, before he repents of the evil which he has threatened, and withdraws the denunciation of his wrath; if the fatal chain that links her destiny to that of the Papal empire should be completely severed; and if Britain should be brought to bow to the sceptre of the King of kings and Lord of lords, she may then survive the general overthrow, and, though her chastisements may be severe, she may yet be honoured as the grand instrument in the hands of Providence to accomplish the purposes of eternal love and mercy to a guilty world. If not, the decree is past, and her ruin is irrevocably sealed. Let every man, therefore, be active in the station where God has placed him, in promoting the reformation of others to the utmost extent of his authority, his influence, and his example. Should the nation still continue impenitent and obdurate in wickedness, yet, as individuals professing to witness against the defections, both of former and of present times, let us return unto the Lord by searching out every man the plague of his own heart, and saying, in deep contrition, what have I done? Thus you will, at least, deliver your own souls, and the Lord will spare you in the day of public calamity. Be also earnest in prayer, that he may bring others to repentance, that he may turn the nation to himself, rending their hearts and not their garments, and that he may turn from the fierceness of his anger. Pray that the Lord may give you the same spirit which animated and melted the weeping prophet, and that his language may be really yours: "Oh, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the sins of the daughter of my people." Thus will you enjoy the blessedness and protection of those who sigh and cry for the abominations that are done in the land, and on whose foreheads the protecting angel has affixed the seal of the living God.

To conclude,—All the prophets of the Old Testament, and the prophets of the Apoccalypse, close their commissions, and take their leave of the church of God, amidst the glories of the Millennium: and amidst these glories I would close these lectures, and take my leave of you, my dear brethren, this evening. This is the restitution of all things of which all the prophets have spoken since the world began, and of which transported in the visions of the Almighty through revolving ages to this blessed consummation, and seeing the accomplishment of their own predictions, sung in strains of heavenly harmony; to which the rise and fall, the convulsions and revolutions, of kingdoms and empires, are all subordinate, and in

which they will all terminate; for which all nature stands,—the sun rules the day, and the moon and stars govern the night, the earth performs its annual and diurnal course, the tide ebbs and flows, and the stars of heaven move in their respective spheres; for which the whole creation, laden with the bondage of human corruption, says the apostle, “groans and travails in pain together until now;” and for which the Divine Majesty became incarnate, veiled his glory, died, rose again, and ascended in human nature to the throne of supreme and universal dominion, to direct, control, and overrule, all events, until the mystery of God is finished and unfolded. Then the Lord of hosts himself shall reign upon mount Zion, and in Jerusalem, before his ancients gloriously. The light of the moon shall be as the light of the sun, and the light of one day shall be the light of seven days; the veil shall be removed from the heart of the house of Israel, and the death-covering from the face of all nations—Jews and Gentiles, turning to the Lord, as the heart of one man, shall behold his glory, and be changed into the same image, from glory to glory, and the whole earth shall be filled with his glory; heavenly love, and peace, and harmony, shall reign in every bosom; discord shall cease among individuals, and nations shall learn war no more; “all seasons shall be woven into one, and that one season an eternal spring; the wolf shall dwell with the lamb, the leopard shall lie down with the kid, the cow and the bear shall feed together, the lion shall eat straw like the ox, the sucking child shall play with the asp, the weaned child shall run in and out of the cockatrice den; they shall not hurt nor destroy in this holy mountain, or empire of love, for the knowledge of the Lord, and the glory of the Lord, shall cover the earth as the waters cover the sea.

OH, HOW MINE EYES LONG TO SEE THE WONDERS OF THAT DAY! ARISE, OH, KING OF GRACE, ARISE! GIRD THY SWORD UPON THY THIGH, OH MOST MIGHTY, WITH THY GLORY AND MAJESTY, ASCEND THY CHARIOT OF SALVATION, AND RIDE ON PROSPEROUSLY, BECAUSE OF MEEKNESS, TRUTH, AND RIGHTEOUSNESS; MAKE THE NATIONS WILLING IN THE DAY OF THY POWER; GO FORTH FROM CONQUERING, STILL TO CONQUER, UNTIL THY LOYAL SUBJECTS SURPASS IN NUMBER AND IN BRILLIANCY THE DROPS OF MORNING DEW. COME, LORD JESUS, COME QUICKLY; WHY DOES MY LORD DELAY HIS COMING? WHY TARRY THE WHEELS OF HIS CHARIOT? BEHOLD, SAITH THE LORD, I COME QUICKLY. AMEN. EVEN SO COME, LORD JESUS.







