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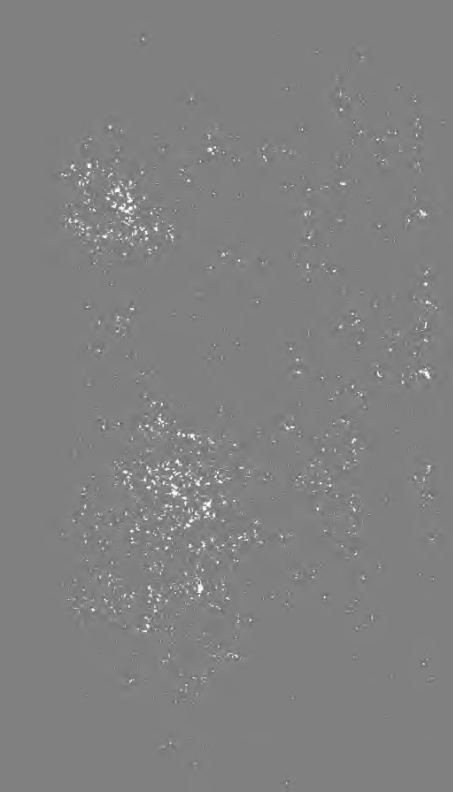
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# ZION.

“ Walk about Zion, and go round about her : tell  
the towers thereof.” — PSALM 48 : 12.

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BY

REV. T. A. TAYLOR.

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## P R E F A C E .

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THE author of the ensuing pages, presents them to the press, hoping thus to promote, in some small degree, the interests of the *holy city*, of which he treats.

“Whatsoever thy hand findeth to do, do it with thy might ; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.” Eccl. 9 : 10.

*June, 1846.*





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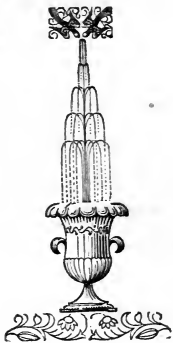
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## INTRODUCTION.

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*Zion* occurs, Deut. 4: 48, as the name of an elevation of Mount Hermon. It designates, chiefly, one of the eminences, on which Jerusalem was built, and which was held by the Jebusites, till David took it from them, and made it his own residence. There he pitched a tent, for the ark of the covenant, the symbol of God's presence, in Israel. Afterwards, Zion was regarded, as

peculiarly sacred ; “ because all places are holy, whereunto the ark of the Lord hath come.”

In times, exceedingly remote, Zion was the seat of Jehovah’s worship. There reigned Melchisedec, “ king of Salem, which is king of peace ; ” a priest of the Most High, and a type of the Messiah.

*Zion*, frequently, in the book of Psalms, also in the prophetic writings, represents the *Church*. From the time, of the locating of the ark on it, the honor of God, in Palestine, became identified with it. Thither went up “ the tribes of the Lord, unto the testimony of Israel, to give

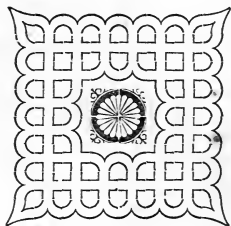


thanks unto the name of the Lord.” The term is found, likewise, in the New Testament. We read of a Zion on earth, and of one in heaven.

The word is employed, in the following chapters, as identical with that of Church — the one, true Israel of God ; including the ancient saints, and all evangelical denominations of the present and of future ages, down to the burning day ; “ wherein, the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat.”



ZION.



# ZION.



## CHAPTER I.

### ZION'S BUILDER.

“The Lord hath founded Zion.”—ISAIAH 14: 32.

THE design of constructing a sacred city, amid the ruins of sin, and of rearing a sacramental host in a realm of rebels, was eternal. A world, destroyed by transgression, occupied the thoughts of God, before it had an existence in time. Zion is an effect; Jehovah's will, the cause. There were no deliberations in respect to it, other than those of which the Infinite Being is conscious. “Who hath

known the mind of the Lord ; or who hath been his counsellor ? ” For his own pleasure, he purposes or refrains ; establishes or destroys. “ Of him, and through him, and to him, are all things.”

The founding of Zion on earth, commenced in a very remote period of time. The exact date, however, is not in the records. It appears to have been soon after the song of the morning stars and the shout of the sons of God, in view of the new and beautiful earth, had been succeeded by those deep and awful sighs, which nature uttered in consequence of the *fall* of man.

God came down, bringing the corner-stone of Zion ; it was elect, precious ; a tried stone, prepared for

a sure foundation. No pompous ceremonies were performed among mortals ; but the angelic bands, who once veiled their faces, because of man's revolt, then sang in loftier strains, than the universe had ever heard. While wrath was pursuing the offender, with submissive hearts they say, " True and righteous are his judgments ;— Alleluia, for the Lord God Omnipotent reigneth ;"— but now, with overflowing rapture, " Glory to God in the highest, and on earth, peace, good will toward men ;— Salvation, and glory, and honor, and power, unto the Lord our God ; Amen, Alleluia."

Though the origin of the city was so early, it did not advance much for centuries. The Builder never aban-

doned his work ; nor did he cause any part of his plans, in respect to it, to appear, at first, conspicuous. The founders of other cities, seemed to have no idea, that the Lord of heaven had laid the foundation of one, whose fame should fill the world, and its excellence eventually attract the admiration of the universe.

A prominent effort was made in behalf of Zion, when, by a voice from the throne above, *he* was called from Ur of the Chaldees, who, subsequently, was known as the *father of the faithful*. A charter was then given, by the high court of Heaven, and the government of the city established.

It would consume too much space, were we to dwell upon the numerous



epochs in the history of Zion. All, however, in possession of the records, can profitably examine them.

Eternally complete, in the *purpose* of the Almighty, this city was not designed to be actually built at once, but to be progressive, through many generations. Materials of vast variety, both in respect to time and place, were to be wrought into it. The art of heavenly industry was there to be acquired and practised, by innumerable multitudes of the human family. The luxury of doing good is to be enjoyed by millions yet unborn, who shall, in the ages to come, labor on its walls and cultivate its fields.

The work will not be finished, till the world's time-piece is nearly run

down. Zion's completion will probably be coëval with the appearing of that mighty angel, whose face shall be, as it were, the sun, and his feet pillars of fire, — whose right foot will be set upon the sea, — his left upon the earth, — whose hand will be lifted to heaven, while he swears by Him, living forever and ever, that time shall be no longer.

The Builder himself allotted the years, during which Zion will be going up. A number, less than that determined, would not answer the purposes, for which the enterprise was undertaken.

Slow the progress of the city, but certain. It is carried forward by *Him*, who worketh all things after the counsel of his own will. King-

doms rise and fall ; empires are established and overturned ; while Zion, by a gradual advance, is moving forward, without a retrograde step. The obstacles to be surmounted were all foreseen, and the means, by which they are to be overcome, provided. The strength employed, is mighty — none can stay its course, or defeat the end proposed, in the erection of the city. “For the Lord of hosts hath purposed, and who shall disannul it ? And his hand is stretched out, and who shall turn it back ?”

## CHAPTER II.

## Z I O N ' S   B E A U T Y .

“Zion, the perfection of beauty.”—PSALM 50 : 2.

THE works of God reflect his perfections. “He hath made everything beautiful in his season.” By sin, the earth’s beauty has been defaced, and disorder has usurped the place of order ; yet, how attractive is this handiwork of the Creator ! Behold the pearl, the crystal, the flower, the dew-drop, the insect, the bird, the summer cloud, the early dawn, the setting sun, the blue expanse, the sisterhood of constellations, and the peerless queen of night !

The beauties of the world belong to Zion ; for *their* Maker is *its* Builder, and he neither repents giving them existence, nor prohibits his people from enjoying them. The recipients of grace are not required to close their eyes upon the charms of nature ; they, alone, are prepared to delight in the numberless tokens of divine goodness, everywhere profusely scattered. The beauties of the natural world do not, however, *constitute* the attractiveness of Zion, nor form an essential part of it. “Thou art more glorious and excellent than the mountains of prey.” Moral beauty surpasses all other on earth ; and how much of this beauty does the world contain, which is not within Zion, or pertaining to it ?

All the meek are there, and such, the Lord beautifies with salvation.

Where, but in Zion, is intellect developed in the fairest proportions ? *There*, are examples, which an angel could not fail to admire. The mind, cultivated *morally*, in part regains the divine image, and thus presents something of its original loveliness. Holiness possesses beauty, and Zion is a holy city. The numerous institutions located within its sacred walls, are all beautiful. The temples of the Lord, are on this consecrated ground. "Thy way, O God, is in the sanctuary." Strength and beauty are there. "How amiable are thy tabernacles." "One thing have I desired of the Lord, that will I seek after ; to behold the

beauty of the Lord, and to inquire in his temple." Passing, in all directions, within the hallowed precincts, are the messengers of the King; and, "Beautiful upon the mountains, are the feet of him, that bringeth good tidings; that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, Thy God reigneth." Many are the songs of this city. "Praise waiteth for thee, O God, in Zion;" and out of the *celestial* choir, are no strains more sweet than *Zion's*. No writers of poetry, since inspiration has ceased, can be compared with those, who composed, — as the amanuenses of the Lord, — its sacred songs; but *sanctified talent*

has, in *later* ages, poured forth strains — pure, exalted, heavenly.

At different periods, the Almighty has rendered the arts, subservient to the embellishment of his city. The ark of the covenant, — with its mercy-seat, and hovering cherubim ; — the tabernacle, — made of the richest materials, by men divinely skilled, and who conformed, in all respects, to a pattern, provided by Jehovah ; — the sacred furniture, and the ornaments of the priesthood — illustrate the statement. The magnificent structure, reared by Israel's third king, was also begun and completed under guidance from above. " He shall build me an house." 1 Chron. 17 : 11.

The beauty of Zion cannot appear



in perfection, while the work, in all its sections, is progressing; yet, each step, marking its advance, exhibits new attractions. "The glory of Lebanon shall come unto thee; the fir-tree, the pine-tree and the box, together; to beautify the place of my sanctuary, and I will make the place of my feet glorious." Fair as the moon, and clear as the sun, shall the Lord's city hereafter become, in the eyes of all nations. "So shall the King greatly desire thy beauty."

The Church, when complete, will be styled the *bride*, the Lamb's wife; and in all the stages of her progress and adornment, she is preparing for a complete and eternal union with her Lord. In heaven, — amid cherubim and seraphim, —

it will, in a period yet future and far off, 'be said — with a voice, as of many waters and of mighty thunders — Let us be glad and rejoice, and give honor to the Lord God Omnipotent. “For the marriage of the Lamb is come, and his wife hath made herself ready.” Then shall be accomplished, what prophecy has long since penned, “And to her was granted, that she should be arrayed in fine linen, clean and white ; for the fine linen is the righteousness of saints.”

## CHAPTER III.

## Z I O N ' S   D E F E N C E .

“ The Lord is great in Zion.” — PSALM 99 : 2.

THE location of the holy city, is such as to expose it to imminent and constant perils. The entire world, in which it is placed, has revolted from the Lord, and subjected itself to a king, who is the most powerful opposer of the Almighty, the universe contains. This enemy of God, having, as it were, plucked our planet from the hands of its Creator and rightful possessor, is filled with wrath, because of Zion. The mightiest instrumentality, within his reach, is brought to bear, directly and per-

severingly, against this holy enterprise. Every step is resisted, with more than mortal strength, and the life of all the citizens, is endangered. In fact, the city is incessantly besieged ; and the arrows of the enemy, are ever flying in the face of the inhabitants.

It is manifest, that strength, less than Omnipotency, and skill, inferior to that of the Infinite One, will not suffice. Shall Zion be defended ?

The presumption is, that no weapon formed against it, will prosper. The first conception of the plan — the purpose, and the actual undertaking — were the result of the independent mind of Jehovah. Will he not maintain his own cause ? Shall he not guard what he has

formed? May we suppose, that, in in any case, the Almighty permits an order of his own to be countermanded, a plan to be defeated, or a production to be perverted — without foreseeing greater glory to himself, than would have otherwise resulted?

Is not the highest honor of the Deity, identified with Zion's success? May the sentiment be any where countenanced, that a failure, in respect to it, will add lustre to his eternal name? From all, that we are enabled to gather, touching Zion, we are constrained to believe, that the glory of God, and the highest good of the universe, demand, that what has been thus begun, and so

far advanced, should be carried forward to the point of completion.

Zion is the dwelling-place of the Lord. He that rideth upon the heavens, alights on earth. The glorious Being, who, by his strength, setteth fast the mountains—being girded with power—has made for himself a residence, far away from his throne of spotless brightness. “For the Lord hath chosen Zion ; he hath desired it for his habitation. This is my rest, forever. Here will I dwell.” The strongest assurances are given to the pious among men, by the Lord, that they shall be safe in his protection. “He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty.” But, “The Lord

loveth the gates of Zion, more than all the dwellings of Jacob." Is it possible, then, that the Church will ever be unprotected? May we not argue, that, if individual believers are objects of special divine care, Zion, at large, is certainly defended? We love to contemplate the Holy City, as the Lord's abode; — and to regard it, as, preëminently, the place of the concentration of his affections in this world — the delight of his eye on earth.

Here, with pleasure, we might recount God's interpositions; for almost every page of Zion's history, is interspersed with miraculous manifestations. Thousands of monuments with the inscription, "Ebenezer," have been erected by its citizens,

as memorials of these displays of his Almighty power. It may be affirmed, without a figure, that, for the sake of Zion, the mountains stand firm, or are removed from their foundations; — that the luminaries of heaven, proceed or linger in their course. The order of nature is preserved or changed, to suit the exigences of the Church. Cold and heat, storms and sunshine, are regulated with reference to its welfare. God is ever mindful of it. Beneath his all-powerful step, enemies have been trodden down; nations have quailed at the stretching forth of his hand. The very heavens have been made to tremble, and the earth to shake, that he might send consternation among its



foes, and preserve, at the same time, his own city, as quiet as the breathless morn. Kings have fled, affrighted ;” — “ They were troubled, and hasted away.” “ Praise thy God, O Zion ; for he hath strengthened the bars of thy gates.” “ Cry out and shout, thou inhabitant of Zion, for great is the Holy One of Israel, in the midst of thee.” Thou hast been as secure as the everlasting mountains — as unharmed as the foundation of the perpetual hills.

Assurance is also given, that safety will be continued. In language, varied and strong, the Lord makes known his kind designs. “ Behold, I have graven thee upon the palms of my hands ; thy walls are continually before me.” Sooner shall the

heavens depart, than the covenant of God, for Zion's guardianship, be disannulled. He shall tread down hostile nations, and subdue opposing people. "God will save Zion," and establish it forever. Its help is in the name of the Lord, who made heaven and earth; and in him is everlasting strength. "This is our God, forever and ever." "Sing praises to God, which dwelleth in Zion."

Look upon the holy city, and rejoice; — not one of the stakes thereof, shall ever be removed; neither shall any of the cords thereof, be broken. "But there, the glorious Lord will be unto us a place of broad rivers and streams, wherein shall

go no galley with oars, neither shall gallant ships pass thereby.”

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## CHAPTER IV.

### Z I O N ' S L A W G I V E R .

“The Lord is our lawgiver ; the Lord is our King.”—  
ISAIAH 33: 22.

CITIES, states, kingdoms, and empires, must be subject to laws and governmental restraints—or disorder, anarchy, and utter ruin, will ensue. Authority for regulating, controlling, and punishing, must be vested somewhere ; for, without it, no organization, human or divine, can long stand. Unavoidable necessity, in all

cases, demands the presence of, at least, "one lawgiver, who is able to save and to destroy." In nations, he may be a king, born for a throne, or a president, chosen for the highest office, by the people ; and in states and territories of less extent, be distinguished by milder titles, and endowed with more limited prerogatives. The idea of *no-government*, is perfectly foolish — the universe does not afford a retreat from legal enactments. Law is coëval with the existence of the Eternal, and its branches are spread through his endless empire.

Zion is a *chartered* city, established by law, and under immutable regulations, which emanate from its Builder. The Church is subject to

the absolute will of Him, who formed it ; and, in the exercise of his authority, he is acknowledged supreme by various expressions. “ Behold, a king shall reign in righteousness.” “ Thine eyes shall see the king in his beauty.” The transactions of the king, are rehearsed in Zion with joy. “ For God is my king, of old, working salvation in the midst of the earth.” The perpetuity of his dominion, is contemplated with rapture. “ The Lord of Hosts shall reign forever ; even thy God, O Zion, unto all generations.” The majesty of the most powerful rulers on earth, will be so much excelled by the Ruler in Zion, that, in the figurative representation of the Bible, it may be said of them, “ Then the

moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign on Mount Zion."

Without intimating, that Jehovah has ceased to be king in the Church, it is needful to notice what may be designated a *new dispensation*.

For nearly twenty centuries, the immediate control of Zion's affairs has been in the hands of a Mediator — God manifest in the flesh.

The records of the Holy City furnish sufficient information, respecting this arrangement. It was in contemplation, from the commencement of the city, and is to continue till the end of every thing earthly. "For he must reign, till he hath put all enemies under his feet." "And when all things shall be subdued un-

to him, then shall the Son also himself be subject unto him, that put all things under him, that God may be all in all."

With reference to a time, then future, — but now long past, — Jehovah thus speaks in the second Psalm, "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel against the Lord and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us." It is added, "Yet have I set my king upon my holy hill of Zion;" and *he*, just crowned, makes proclamation, — "I will declare the decree: the Lord hath said unto me, thou art my Son, this day have I begotten thee. Ask

of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

Much had been written, by the holy seers, touching the time and the manner of introducing the new dispensation. After it was established, a full account was made out by men, — infallibly guided by the Spirit of truth, — and forms a part of Zion's records. A comprehensive summary is contained in the second chapter of Paul's letter to the Philipians: "Who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being



found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross. Wherefore, God also hath highly exalted him, and given him a name, which is above every name; that, at the name of Jesus, every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father.”

Let none fear, lest Zion's interests may suffer, under the administration of the king, thus described; for they are perfectly safe, and could not be more efficiently managed. Though, in some respects, less than infinite, in others, Christ is one with the Father; and, in every particular, possesses

the prerogatives and the power of a successful prince. "All kings shall fall down before him; all nations shall serve him." One of his titles, is Immanuel, — God with us: "and he hath on his vesture and on his thigh, a name written; King of kings and Lord of lords." Rev. 19 : 16.

It is announced — for the instruction of all on earth, and for the remembrance of creatures in heaven — that Jesus Christ is divine as well as human — God and man — having a twofold nature, yet a oneness of person. "When he bringeth in the first begotten into the world, he saith: And let all the angels of God worship him." Heb. 1 : 6. Jehovah addresses the Mediator as

Son, and as the Infinite Supreme. "Thou art my Son ;" — and " unto the Son, he saith, Thy throne, O God, is forever and ever." Heb. 1. Let the inhabitants of the world, and the angels on high, hear the proclamation of Zion's Anointed : " All power is given unto me, in heaven and in earth." Math. 28 : 18. Be it published in every kingdom and dominion, " That all men should honor the Son, even as they honor the Father ; He, that honoreth not the Son, honoreth not the Father." John 5 : 23.

## CHAPTER V.

## Z I O N ' S   C O D E .

“ He hath filled Zion with judgment and righteousness. — ISAIAH 33 : 5.

IT has been intimated, that the Holy City, like other chartered communities, is established and regulated by law. The Supreme Legislator of the universe, incorporated it ; and all its enactments, are but the embodying of his will, in regard to it. Neither man nor angel, had part in their origin or adoption. “ Our God is in the heavens ; he hath done whatsoever he pleased.”

Let it not be thought, that any requirement or prohibition is arbitrary ;

and unnecessary. The Lawgiver cannot be actuated otherwise, than by a regard to the highest good of the Church; motives for a contrary course, are inconceivable — impossible.

Nothing being directed or forbidden by God, in which the welfare of Zion is not sought, every enactment is indispensable; and non-compliance must be followed by a twofold punishment;—one, a natural consequent; the other, a direct infliction for disobedience. Moral laws have respect, both to the wants of the beings governed, and to the rights of the Ruler. It may not be affirmed, that the happiness of accountable creatures, is the *end* of the law; yet, it is unquestionably true, that the carry-

ing out in life, perfectly, of every divine precept, will be attended with immeasurable delight.

Whatever statutes have been furnished, for the government of the Church, are made public, and presented, that all may read, understand, and obey. No weight is to be allowed to the traditions of men, however pleasing or plausible. The *law-book* was designed, by its author, to be the only guide in spiritual concerns. "If they speak not according to this word, it is because there is no light in them."

A distinction should, obviously, be made between fundamental laws and temporary provisions. The precepts of the Decalogue, are of the first description ; the numerous regulations

in the Levitical Digest, of the second.

The Sinatic tables, — “written by the finger of God,” — are immutable; while the ritual of the ancient economy, was a shadow of good things to come, and has passed away; the type being superseded by the antitype. The moral law was not more binding on Israel, than it is on all mankind. Nor was it *first* made known, when published amid lightnings and thunderings. It had been the rule of moral conduct, more than two thousand years; but, at no previous period, had the wisdom of God, judged it expedient to write it out. While Sinai stands, and nations exist, will the Decalogue demand obedience; — never will a sin-

gle precept be revoked, nor the guilt of violation, lessened.

They do worse than dream, who teach, that the law respecting the Sabbath, is abrogated. The fourth command was no more designed for Israel in particular, than were all the others. The entire succession of generations, from Adam to Moses, had been in possession of the Sabbath, whether they regarded or rejected its claims.

Moral laws belong to the Church, in common with the rest of the human family. Besides these, there are precepts, peculiarly appropriate to her, which are distinctive, and not to be observed by any, while aliens from God.

When Zion's charter came down



from heaven, and the great Builder organized the government, he established certain rules for man, and entered into engagements, himself ; a compact was then formed, — including temporal and spiritual benefits, — which neither has been, nor ever will be, broken by the Almighty, who constituted one of the parties. Earthly good is dispensed to the pious ; but their *peculiar* possession consists in spiritual conferments. “ I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee.” Gen. 17 : 7.

A covenant, written or oral, needs a seal, and in the case before us,

God appointed one. "Every man-child among you shall be circumcised." "And it shall be a token of the covenant betwixt me and you." The age for affixing the seal, was assigned. The instruction was definite: "He that is eight days old, shall be circumcised among you; every man-child in your generations." The token was not limited to those, just specified: "He that is born in the house, or bought with money of any stranger, which is not of thy seed," was to receive it. "He that is born in thy house, and he that is bought with thy money, must needs be circumcised; and my covenant shall be in your flesh, for an everlasting covenant." Gen. 17.

A principle was then developed,

distinctly ; not as something new, for it had been acted out, in all God's dealings with man, — namely, that in covenanting with a parent, the children and all the inmates of the family, for whose support and instruction, he is responsible, are included, and one seal is to be applied to all. Circumcision was selected by the Lord, as the original seal.

Here was a law established, at the very beginning of the city operations, — and where is its repeal recorded ? A principle was laid down, as fundamental ; when was it discarded ? The right of the Divine Lawgiver, to abrogate, in one age, an act, passed in another, is not denied ; the inquiry relates to a matter of fact. *Has it been done ?* A

new dispensation, centuries since, effected various changes, in what may be designated, the *outward circumstances* of Zion ; but, it altered no fundamental principle. Burdens were removed, and external observances, rendered more convenient ; but, in vain do we look for proof, that Jesus Christ destroyed God's City, or annulled the very principles, on which it was founded.

## CHAPTER VI.

## Z I O N ' S E N E M I E S .

“ Who said, rase it, rase it, even to the foundations thereof ? ” — PSALM 137 : 7.

AN alliance of heaven-ejected angels, and of human beings, — who cast off fear and restrain prayer, — exists, to oppose, injure, and utterly destroy the Church. In it, is included a large proportion of our race ; princes and people, rulers and the ruled, the mighty and the ignoble, — unite to resist this benevolent enterprise of the Lord. The great majority of the millions of every age, who have lived and died, were Zion's enemies, while on earth, and departed, as such.

These foes are characterized by the deepest hatred and the most settled malice. No man, however tyrannical, nor any set of principles, however malignant, has been opposed, as is the Lord Jesus Christ, the king of Zion. Herod and Pilate forget their mutual and long-cherished hostility, in order, that they may combine, to treat him with indignity ; and thus it is, everywhere. Ten thousand contending parties can *agree*, to crucify the Son of God ; can harmonize in efforts to annihilate the Church ; and were their means, equal to their malignity, its ruin would be complete. Baptismal altars, tables of commemorative communion, Bibles, and other religious books, the Sabbath, the sanctuary ;

all — *all* would be speedily blotted out of existence.

We read, in the history of Zion, plaintive laments. “ Our holy and our beautiful house, where our fathers praised thee, is burned up with fire, and all our pleasant things are laid waste.”

Captivity has been the lot of many sons and daughters of the Lord. “ By the rivers of Babylon, there we sat down ; yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. How shall we sing the Lord’s song in a strange land ? ”

Of some, it is recorded, “ They were stoned, they were sawn asunder, were tempted, were slain with

the sword; they wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented."

Among the glorified in heaven, is a great company of martyrs. "These are they, which came out of great tribulation;" they fell, while prosecuting labors, in behalf of the holy city. The Lord defends Zion, as we have seen in a previous chapter; but, it accords with his economy, that many, — perhaps millions, — shall endure hardships, and fall by violence, while engaged in this holy enterprise. Human governments stand unhurt, though founders and friends pass away by the flight of time, or lay down their life in defense of the republic or the kingdom, which themselves established.



Martyrdom, undesirable in itself, secures high honors. The Church embalms the memory of her sons, who thus depart, and their crowns of glory, are the brightest, the king bestows.

The adversaries of Zion, can never enjoy more, than an *apparent* triumph, and that, but temporarily. "The Lord shall have them in derision." In the net, spread by their own hand, they shall be snared, and fall into their own pit. "Thine enemies shall perish ; all the workers of iniquity shall be scattered." As wax dissolves before the fire, they must melt ; and as smoke is driven away, they will be dispersed and disappear ; the cords of the wicked, shall be cut, and contempt will be on all

the opposers of the Church ; for, there is a day of the Lord's vengeance approaching, and a set time, for terminating the warfare against her. It is written : " Let them all be confounded and turned back, that hate Zion ; let them be as the grass upon the house-tops, which withereth afore it groweth up ; wherewith the mower filleth not his hand, nor he that bindeth sheaves, his bosom. Neither do they, which go by, say, The blessing of the Lord, be upon you ; we bless you in the name of the Lord." Psalm 129.

If Jehovah be raised up in wrath, no power can defend, from his dreadful indignation. " He shall bring upon them, their own iniquity, and shall cut them off, in their own wick-

edness." It is declared, "Our God shall come, and shall not keep silence ; a fire shall devour before him, and it shall be very tempestuous round about him."

Kingdoms and people, everywhere, shall yet know, that he, whose name alone, is Jehovah, is the Most High over all the earth. "Surely the wrath of man shall praise thee ; the remainder of wrath, shalt thou restrain." Freely, or by force, Zion's excellence will yet be acknowledged by the world. "The sons also of them that afflicted thee, shall come bending unto thee ; and all they, that despised thee, shall bow themselves down at the soles of thy feet ; and they shall call thee, the city of the

Lord, the Zion of the Holy One of Israel.”

Here, let it be recorded, with joy, that provision is made for the pardon of the *relenting* adversaries of the Church ; if penitent, they shall be forgiven, and welcomed to all her privileges.

“ Who is this that cometh from Edom, with dyed garments from Bozrah ? This, that is glorious in his apparel, travelling in the greatness of his strength ? I, that speak in righteousness, mighty to save.”  
“ Be wise now, therefore, O ye kings ; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his

wrath is kindled but a little. Blessed are all they, that put their trust in him."

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## CHAPTER VII.

### Z I O N M O U R N I N G .

"The ways of Zion do mourn." — LAMENTATIONS  
1 : 4.

THOSE, who may have accompanied me, in what has been said, respecting the Church, and are not her friends, will perhaps be surprised, at the caption of this chapter, and inquire, how can grief be in Zion ?

Short is the reply. Sin exists in the Church ; and where there is sin, there must be sorrow. God's

friends are a peculiar, a chosen, an elect people, but not spotless ; imperfect, partially sanctified. The entire brotherhood of believers, this side of the heavenly Canaan, is composed of persons, liable to err, and often, actually straying. " If I justify myself, mine own mouth shall condemn me." " If we say that we have no sin, we deceive ourselves, and the truth is not in us."

God chastises his Church, till guilt is seen, felt, acknowledged, and deeply lamented by her. " She weepeth sore in the night, and her tears are on her cheeks."

Sometimes, he is necessitated to extend his judgments so far, as to prompt the inquiry, " Hath God forgotten to be gracious ? Hath he, in

anger, shut up his tender mercies ? ” From the very centre of the Church, the assertion has proceeded, with emphasis : “ The Lord hath forsaken me, and my God hath forgotten me. ” It seems to her, as if the portion of liars, were given to her : “ Sharp arrows of the mighty, with coals of juniper. ”

The prophet's description of Zion, in his own day, when in sorrow, is truly pathetic. All her gates are desolate ; her priests sigh, her virgins are afflicted, and she is in bitterness ; — her princes are become like harts, that find no pasture, and they are gone, without strength before the pursuer ; — her prophets, also, find no vision from the Lord, and the adversaries mock at her Sab-

baths. The elders are exhibited, as sitting on the ground, in silence ; they have cast up dust upon their heads ; they have girded themselves, with sackcloth. Enemies are insolent ; all, that pass by, clap their hands at her ; they hiss and wag their head, at the daughter of Jerusalem, saying, “ Is this the city, that men call the perfection of beauty, the joy of the whole earth ? ” All her revilers open their mouth against her, — “ Certainly, this is the day, that we looked for.”

Not less graphic, is he, in setting forth the *cause*, of Zion’s distress. “ The Lord hath afflicted her, for the multitude of her transgressions ; for the sins of her prophets and the iniquities of her priests, that have



shed the blood of the just, in the midst of her.”

Since the occurrence of the scenes, here depicted, the Church has greatly increased, in territorial extent ; and, though some sections may be equally afflicted at any specified period, it is hardly possible, that the prophet's delineations should again, at the same time, characterize the whole.

Many and grievous, are the errors of the nominal people of God. They are as prone to backsliding now, as in past ages. “ My people have changed their glory, for that, which doth not profit ; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.”

With the terrible announcement from the throne of Heaven, "Cursed be the man, that trusteth in man, and maketh flesh his arm," the children of Zion, are often resorting to human wisdom and instrumentalities. They form alliance with the Assyrians, and go down into Egypt, for help. The consequence is — the Lord's displeasure. He covers Zion, with a cloud, in his anger, and pours out his fury, like fire. The Almighty grieves over the folly of these transgressors : "Oh, that my people had hearkened unto me;" but, having refused to obey him, they must suffer, till they are subdued and mourn for their guilt.

The Lord, as a sovereign, dispenses or withholds divine favors ;

still, his Church, ever dear to him, as the apple of his eye, is never denied his smiles, except as a punishment for sin, or as a means of salutary discipline.

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## CHAPTER VIII.

### Z I O N C O M F O R T E D .

“ Comfort ye, comfort ye my people.” — ISAIAH 40 : 1.

As Zion's grief is caused by transgression, whenever there is a ceasing from wrong, with true humility, holy desires, and a fixed determination to do right, the Lord removes the dark cloud of his displeasure, and restores the joys, which the light of his coun-

tenance imparts. The captives are recovered, and the banished, brought home ; compassed with songs of deliverance. No sorrow is greater, than that of the pious, when smarting under the rod of the Most High ; and no exultation, more enrapturing, than theirs, when peace is restored. “Thou hast turned for me, my mourning into dancing ; thou hast put off my sackcloth, and girded me with gladness.” Through all the sacred city, are mutual congratulations, and exhortations to thanksgiving and praise. “Sing unto the Lord a new song. Sing unto the Lord with the harp ; with the harp and the voice of a psalm.” Zion, with pious resolve, exclaims, “O Lord, I will praise thee ; though

thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation ; I will trust and not be afraid ; for the Lord Jehovah is my strength and my song." The invitation, to join in expressions of gratitude, is extended. " Sing, O heavens, and be joyful, O earth, and break forth into singing, O mountains ; for the Lord hath comforted his people, and will have mercy upon his afflicted." The Holy One, himself, speaks, saying, " Awake, awake ; put on thy strength, O Zion ; put on thy beautiful garments. Sing and rejoice, O daughter of Zion ; for lo, I come and I will dwell in the midst of thee." With one accord, through all the sacred city, anthems

are heard: "Blessed be the Lord for evermore. Amen and amen."

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## CHAPTER IX.

### ZION'S INSTITUTIONS.

"The Lord shall bless thee out of Zion." — PSALM  
128: 5.

IN each section, of this earthly dwelling-place of Him, who inhabiteth eternity, are furnished rich provisions, for every want of man,—whether considered in his physical nature and relations, as an intellectual being, or as a moral, accountable agent, now on probation, and hastening to an eternal retribution.

Here, instruction is duly and dili-

gently imparted. The grand necessity of an immortal being, who has sinned against Heaven, is to know how he may be forgiven. "Blessed is the man, unto whom the Lord imputeth not iniquity." On this important point, the schools of philosophy, ancient or modern, cast no light. One might as well seek divine illumination, from the pale beams of the moon. After all the speculations and searchings by earth's pilgrims, for guidance to some fair abode, — to a happy Elysium, — the results, so far as any have been obtained, out of Zion, are most unsatisfactory. *Here*, however, man's moral condition, relations, obligations, and prospects, are defined, in terms the most explicit. It is shown, distinctly, how

the sinner may be saved. God appears, in Christ, reconciling the world unto himself. Zion's Lord has provided a Lamb for sacrifice, and laid him upon the altar. Blood has been poured out, the efficacy of which, is so great, as to satisfy, in behalf of the sinner, the law's just demands. Without the shedding of blood, there is no remission ; but, the altar, having been once stained by drops, from the heart of Immanuel, salvation is possible for the world. Whosoever will, may come, and he, that approaches shall not perish.

Though instruction, in respect to the desert of the sinner and the method of deliverance, be of the first interest, farther information is requisite. The powers of the mind, are



to be developed ; but how, and for what purpose ? “ Man’s chief end is to glorify God, and to enjoy him forever.” Every capacity of the mind, should be prepared to illustrate the goodness of its author, and to be filled with inextinguishable light and imperishable happiness, forever.

In the Holy City, arrangements have been made, by its Builder, the Lord, for a healthful, continuous, and energetic discipline of the intellectual powers. The Bible, — Zion’s book — in which, are embodied the great and wonderful truths, which Heaven has deemed expedient to make known, by a special revelation to man, is perfectly adapted to awaken, strengthen, develope, and employ the soul’s faculties. In this volume,

are language, the sublimest ever heard by the ear of man ; — historic records, not only of the Church, but of the world, for centuries ; — poetry, the most perfect ; — doctrines, pure, as the stream of life, issuing from the throne of God and of the Lamb, important, as the principles of eternal rectitude, and lasting, as the existence of Jehovah.

The Church is the centre of all benevolent operations. We search *through the world* for them, to *no* purpose, till our eye is directed to *her*.

The Sabbath, designed to be a perpetual blessing to the human race, is annihilated, so far as the power and practice of man, can accomplish

it, except, where preserved by Zion's influence.

The sanctuaries, and the services connected with them, the bulwarks of our nation, the light of the world, all belong to Zion.

“Who are these, that fly as a cloud, and as the doves, to their windows?” Are they not the trophies of grace, ransomed by atoning blood, but brought from the wilderness of this world, by the benefactions and devout labors of the Church?

## CHAPTER X.

## ZION'S ENTERTAINMENTS.

“ I will abundantly bless her provision.” — PSALM  
132 : 15.

GOD is infinitely benevolent, and delights to confer on his friends, the choicest favors, the universe affords ; and in the bestowment, he is limited, only, by a regard to their highest happiness, embracing time and eternity. “ Blessed be the Lord, who daily loadeth us with benefits.”

Man's *physical* necessities are richly supplied, in Zion ; for the righteous inherit the land, and dwell therein ; and they that seek the Lord, do not lack anything, which, on the whole, is for their good.

The *poor* are satisfied. He feeds them with the finest of the wheat, and with honey out of the rock. "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Psalm 37 : 25.

Here are attractions for the eye, music for the ear, food for the mind, and pleasures for the heart. "The King hath brought me into his chambers;" the beams thereof, are cedar, and the rafters, fir. "I sat down under his shadow with great delight, and his fruit was sweet to my taste." "They shall be abundantly satisfied, with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures." Psalm 36 : 8.

Of Zion, it is said, "Thy plants are an orchard of pomegranates, with pleasant fruits ; camphire, with spikenard. Spikenard and saffron ; calamus and cinnamon, with all trees of frankincense, myrrh, and aloes, with all the chief spices ; a fountain of gardens, a well of living waters, and streams from Lebanon." S. Songs 4 : 13 - 15.

"Who is this, that cometh out of the wilderness, like pillars of smoke, perfumed with myrrh and frankincense, and all powders of the merchant ?"

"Who is she, that looketh forth as the morning, fair as the moon, clear as the sun, and terrible, as an army with banners ?" "I am my beloved's, and my beloved is mine."

For the righteous, light is sown ; for the upright, gladness of heart ; in their tabernacles, is the voice of praise ; joy and gladness are found therein ; thanksgiving and the voice of melody.

All, that is elevated in thought, pure in sentiment, refined in feeling ; the pleasures of highly cultivated intellect ; the choicest fruits of pious intercourse ; the consolations of religion ; the indescribable emotions of a soul, wrapped in divine contemplations, belong to Zion, and are a part of the entertainments, there enjoyed.

Sing, O daughter of Zion, be glad and rejoice with all the heart ; “ the King of Israel, even the Lord, is in

the midst of thee ; thou shalt not see evil any more.”

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## CHAPTER XI.

### Z I O N ' S O R D I N A N C E S .

“ And keep mine ordinances to walk therein.” —  
LEVIT. 18 : 4.

TRUE religion is from heaven. It is spiritual. Descending to the earth, it assumes a visible form, and affects man's *spiritual*, through the medium of his physical nature.

When a Savior was promised, immediately, sacrifices were instituted, as typical of him, who was to come and atone for the sins of the world. All nations have adopted the prac-



tice, thus early and divinely appointed. Everywhere, the conviction seems to be, that, without the shedding of blood, there is no remission of sin. Those, in Christian lands, who reject the vicarious nature of the Savior's death, and deny the necessity of such an offering, as the Scriptures represent him to have made, might receive useful hints from the heathen. Pagans do not expect to secure the favor of their divinities, otherwise, than by sacrificial rites. They have only the light of nature and the dictates of conscience, yet *feel* the force of truths, which, men, in Gospel countries, wilfully reject.

At the organization of the Church, circumcision was appointed. Two

rites, therefore, have belonged to Zion, from the commencement of its operations, as a city. The multiplied observances, required of the nation of Israel, were assigned for definite objects, but, were to be of limited duration. Those of them, designed to prefigure the sacrifice of the Lamb of God, could have no significancy, subsequently to that event.

There have been but two special ordinances, usually denominated Sacraments, in the Church, since the opening of the new dispensation ; and these are a perpetuation, with certain modifications, of the original institutions. The Lord's Supper commemorates the sacrifice of *him*, whose death was foreshadowed in the offering up of animals. Bap-

tism is a continuance of circumcision. Both of these ordinances, are to endure, till Zion is perfected. They are of binding authority, because ordained by the Lawgiver of the Church ; not on account of saving efficacy, in themselves ; for, of that, they are destitute. Sacrifices, prior to the great *atonement*, were prospective ; the Eucharist is reflexive. Circumcision and Baptism are of the same purport ; they are seals of the covenant, and have reference to an inward purification, necessary for all, and as already effected in the case of adults. “Neither is that circumcision, which is outward in the flesh — circumcision is that of the heart, in the spirit and not in the letter.” Romans 2 : 28, 29. By one

spirit, are we all baptized into one body.

“Not by works of righteousness, which we have done, but, according to his mercy, he saved us, by the washing of regeneration and renewing of the Holy Ghost.” “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.”

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## CHAPTER XII.

### Z I O N ' S   W A T C H M E N .

“Thy watchmen shall lift up the voice.”—ISAIAH  
52 : 8.

HE, that hath his eyes, as a flame of fire, guards every interest of Zion ; yet, in his wisdom, he appoints indi-

viduals for the sacred and responsible office of watchmen. Perhaps, it might be said, they are divided into several classes ; though, in a special sense, the title belongs to those, whose occupation is public, religious teaching. Anciently, a tribe was set apart, for a priesthood ; there were, also, prophets. The former attended upon the numerous ceremonies and offerings, pertaining to the Levitical institutions ; doing all, in exact conformity to the divine prescriptions ; they, also, taught the law. The latter were among the people, as inspired instructors, commissioned by the court of heaven. " Son of man, I send thee to the children of Israel." Their messages were solemn, often exposing them to

the contempt of gainsayers, and the powerful resistance of the enemies of Zion. A watchman occupied a conspicuous position. His instructions were definite. "Hear the word at my mouth, and give them warning from me." The King's word was frequently unwelcome, and the bearer, subjected to peril; briars and thorns were with him, and he dwelt among scorpions. The charge, however, was, Be not afraid of them, nor afraid of their words; I have made thy face strong against their faces, and thy forehead, against their foreheads.

Under the mediatorial administration of Zion, its watchmen appear in the character, of ministers of the Gospel. A class of men are sent

out, under the order, "Go ye, therefore, and teach all nations, baptizing them, in the name of the Father, and of the Son, and of the Holy Ghost ; teaching them, to observe all things, whatsoever I have commanded you ; and lo, I am with you, always, even unto the end of the world. Amen." Matt. 28 : 19, 20.

These early preachers were, more appropriately, termed apostles, or missionaries, as being sent abroad. Among their successors, some are stationary and some go forth, searching out the dwellings of men, in far off countries, and on the islands of the sea. Whether located or itinerant, they watch for the good of Zion — one aim controls their plans ;

one desire inspires their hearts ; the love of Christ constraineth them.

No individual is authorized to act as a watchman, except, by an order from the King ; he, only, is qualified to judge of moral fitness. “ Who shall ascend into the hill of the Lord ? And who shall stand in his holy place ? He, that hath clean hands and a pure heart.” “ But unto the wicked, God saith, What hast thou to do, to declare my statutes or, that thou shouldst take my covenant in thy mouth ? ”

Some, evidently, go, without being called, and run, not being sent. “ He that hasteth, with his feet, sinneth.” No man should undertake to preach, “ but he, that is called of God.”

In the annals of Zion, a somewhat



minute detail is furnished of the calling, characteristics, and public service, of a distinguished watchman. This man, like our entire race, was by nature, an alien, an enemy to the sacred city, and manifested his hostility in the most open and determined manner ; but, being wounded by the King's arrow, while on a crusade against the Church, he fell to the earth, powerless and penitent. There, in heart, he became a friend of *him*, that had destroyed his strength. " Lord, what wilt thou have me to do ? " Desired instruction was imparted. " He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel. " No sooner was he informed, respecting the divine will,

than, "straightway, he preached Christ," as the true Messiah. In view of the magnitude and variety of his duties, he could ask, "Who is sufficient for these things?" Yet, at the same time, he affirmed, "I magnify mine office." — "For I am not ashamed of the Gospel of Christ." He was faithful to the trust, committed to him. "God forbid, that I should glory, save in the cross of our Lord Jesus Christ, by whom, the world is crucified unto me, and I, unto the world." The toils, privations, perils, and persecutions, endured by him, were severe in the extreme; but, all were borne, with meekness and joy. Would that all Zion's watchmen, might estimate themselves and their office, as he did

himself and his office. "Unto me, who am less, than the least, of all saints, is this grace given, that I should preach among the Gentiles, the unsearchable riches of Christ."

The ministers of the Gospel, cannot overrate the solemnity of their commission. "If the watchman see the sword come, and blow not the trumpet, and the people be not warned ; if the sword come and take any person, from among them, he is taken away in his iniquity ; but his blood will I require at the watchman's hand."

"Heaven and hell will forever resound, with recited memorials of our ministry. Our home is beside the Shekinah. We have, daily, to go, where Nadab and Abihu went ;

and to transact business with him, who darted his lightnings upon them."

The preacher of the Gospel is appointed to "dispense spiritual illumination to a benighted world." His "works bear the stamp of immortality; and can receive no injury, from the blasting power and influence of age." It was said, by one, who had, honorably, sustained the sacred office, and was about to receive his crown, "O, if ministers only saw the inconceivable glory, that is before them, and the preciousness of Christ, they would not be able to refrain from going about, leaping and clapping their hands, for joy, and exclaiming, I am a minister of Christ, I am a minister of Christ."

## CHAPTER XIII.

## Z I O N ' S C I T I Z E N S .

“Ye shall be my sons and daughters, saith the Lord Almighty.” — 2 Cor. 6: 18.

THE citizens of Zion, constitute the entire body of believers. Their citizenship was acquired, not by nature, but secured to them by grace. Being born again, not of blood, nor of the will of the flesh, nor of the will of man, but of God, they have ceased from their wanderings, entered into covenant with the Lord, and become inhabitants of the holy city, as it is written, “Now, therefore, ye are no more strangers and foreigners, but, fellow-citizens with

the saints and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself, being the chief corner-stone.”

Mankind, by nature, are “aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.”

The design of the Almighty, in founding Zion, was to make for himself, a peculiar treasure, a holy nation, above all people, that are upon the face of the earth; that they should show forth the praises of him, who hath called them out of darkness, into his marvellous light.

Zion's citizens are, graphically, described in the fifteenth Psalm:—

“ Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He, that walketh uprightly and worketh righteousness, and speaketh the truth in his heart. He, that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach, against his neighbor; in whose eyes, a vile person is contemned; but, he honoreth them, that fear the Lord.” Their characteristics are, also, set forth in the writings of an apostle. “ But the fruit of the spirit, is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.” They are said to have crucified the flesh, with the affections and lusts. Their loins are girt about, with truth, and they wear a breast-plate of righteousness.

Their feet are shod with the preparation, of the Gospel of peace ; in one hand, is the shield of faith ; wherewith, they are able to quench all the fiery darts of the wicked ; in the other, is the sword of the Spirit, which is the word of God ; and on their head, is the helmet of salvation. They pray, always, with all prayer and supplication, and watch, with ceaseless perseverance.

Of each citizen, it is affirmed, “ the law of God, is in his heart — none of his steps, shall slide ; in his law, doth he meditate, day and night.” To know the will of the king, is his aim, and to perform it, his delight. “ Thy statutes have been my songs, in the house of my pilgrimage.”

As in other cities, so in Zion, are



some, wearing the badge of citizenship, who have no love for the King ; but, are enemies in disguise ; a deceitful tongue is found in their mouth, and at any time, they are ready to betray the trusts, committed to them. Those, who are inhabitants in heart, as well as in name, will never be disfranchised, or fall, permanently, under the rebuke of the Lawgiver ; but, will remain in possession of their pleasant place, their goodly heritage, until, summoned from the heavens, to enter upon the rest, which remains for the people of God.

## CHAPTER XIV.

## Z I O N ' S I N F A N T S .

“For of such, is the kingdom of God.”—LUKE 18 : 16.

THE infants of Zion, are those, born of citizens, just as the infants of any city, are the offspring of the inhabitants, holding the rights of citizenship.

They are, peculiarly, dear to the Head of the Church. In his covenant engagements and in the bestowment of blessings on parents, he, mercifully, remembers their little ones. They are embraced in all his kind promises, and regarded in his benevolent provisions. Born, within Zion's limits, they are, in all cases, to be

educated, for its future citizens. A parent, who does not, thus train up his child, but, poorly, fills his own sphere ; he neglects responsibilities, which cannot be thrown off. God said of Abraham, “ I know him, that he will command his children and his household after him, and they shall keep the way of the Lord.” The instruction, which the Almighty gave to the Israelites, they were to teach, diligently, unto their little ones ; “that the generation to come, might know them—even the children, which should be born, — who should arise and declare them to their children, that they might set their hope in God.”

Parents are not accountable for the moral *nature* of their offspring ;

but, they are required, so to educate them, that a correct, moral *character* may be formed. No child, born of pious parents, should become a reprobate ; — beginning an existence, within the Zion on earth, it should be educated, for that, above. “ And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God, with all thine heart and with all thy soul, that thou mayest live.” Deut. 30 : 6. “ I will pour my Spirit upon thy seed, and my blessing upon thine offspring.” Isaiah 44 : 3. “ The promise is unto you, and to your children.” Acts 2 ; 39.

## INFANT BAPTISM.

God's Zion is *one*, in all ages. It was founded, soon after the *Fall* of man, but, its government was not organized, till the time of Abraham. Then a *Charter* was granted, the terms of citizenship, settled, and the relation of children to the Church, defined. The city stands; its charter remains, entire. Various regulations (by-laws) have, from time to time, been enacted by the Supreme Legislator; but, the fundamental provisions have undergone no change.

The patriarch, just named, became a citizen of Zion, by *faith* in the Builder. "He believed in the Lord, and he counted it to him, for righteousness." Gen. 15 : 6. "He

staggered not, at the promise of God, through unbelief; but, was strong in faith, giving glory to God." Rom. 4: 20.

Abraham, being the first resident in *organized* Zion, the earliest member of the visible Church, is styled, "the father of all them, that believe." Rom. 4: 11.

"Know ye, therefore, that they, which are of faith, the same are the children of Abraham." Gal. 3: 7. "And if ye be Christ's, then are ye Abraham's seed, and heirs, according to the promise." Gal. 3: 29.

The Church of God, as already stated, is *one*, in every period, and under each dispensation. The fact is obvious, from the nature of the case. No evidence to the contrary,

appears in the Scriptures, but, it is clearly shown in them, that Zion is immutable. Jesus Christ formed no new Church. He cleansed the garner-floor, burned the chaff, and made ready for the wheat, from the fields of the Gentiles. By him, was broken down, the partition wall, which long had divided the Jews from the rest of the world, opening the fountain of life, to all men. He dismissed the ceremonial observances, which prefigured himself, and so changed the seal of the covenant, as to render it more convenient, better adapted to Zion's prospective enlargement, and of universal application.

The *oneness* of all believers, under both dispensations, is beautifully

and forcibly presented by the apostle, in the figure of an olive-tree. Unbelieving Jews are broken off, and believing Gentiles are grafted in. The body, from which the former are separated, is that, with which, the latter are united; moreover, it is said, that the rejected branches may be restored. "And they also, if they abide not still in unbelief, shall be grafted in, for God is able, to graft them in again. For, if thou wert cut out of the olive-tree, which is wild by nature, and wert grafted, contrary to nature, into a good olive-tree; how much more, shall these, which be the natural branches, be grafted into their own olive-tree?"

When the Jews are reclaimed,



they will become members of the same Church, to which, their pious ancestors belonged.

In the first economy, one seal was affixed to the parent, the child, and the servant, for whose religious education, the master was responsible. "And Abraham took Ishmael, his son, and all, that were born in his house, and all, that were bought with his money, every male, among the men of Abraham's house, and circumcised the flesh of their foreskin, in the self same day, as God had said unto him." Gen. 17 : 23.

The Church being the same, now, in its principles and provisions, it follows, of course, that believers and their households are to receive its seal, unless her Law-

giver has directed otherwise. A repetition of the command, already given, and in practice, nearly nineteen centuries, were needless. The law abides, if not annulled. Its abrogation is not recorded, is not implied, is not intimated ; but has been obeyed, with manifest divine approbation, by the great proportion of Zion's citizens, till the present time. More than eighteen hundred years, it was in existence, prior to the coming of Christ, and it has stood, more than eighteen hundred since.

Are we asked for our authority, to place the seal of the covenant upon infants ? We reply, *the requirement of the Almighty !* We baptize them, because *baptism* is the seal, under the new dispensation. Female in-

fants, as well as adult females, must be baptized, according to the enlargement of privileges, in these Messianic times. We feel as much authorized, to withhold baptism from a believing parent, as from his child.

If we are correct in our views, respecting the identity of the Church, in this and the Jewish age, and Christ did not prohibit the placing of the covenant seal upon children, then believing parents are not only permitted, but *required*, to see that it is performed. The Lord has appointed the performance.

#### THE LIGHT OF REASON ON THIS SUBJECT.

Let us contemplate the relation, which the children of regenerate pa-

rents, *necessarily*, sustain to the Lord and the Church.

In the act of personal surrender, which the parent makes of himself to God, his children are included ; and, when publicly professing religion, whatever be the denomination of Christ's friends, to which he is about to unite himself, in the presence of men, angels, and the Omniscient God, he presents, virtually, his offspring to the great Triune. If they are reserved, the profession is hypocritical ; like Ananias, he holds back, a part. Jehovah allows no reserve, nor can he accept of that consecration, however solemn it be, which does not acknowledge his claim to every possession.

We may go back to the time, when

he, who is now a child of God, was a convicted sinner, on his knees, crying for mercy; what were the conditions, upon which he sought forgiveness? Did he not promise, to write Holiness to the Lord, on every object under his control? Can a guilty individual, however sorrowful, be delivered from condemnation, while withholding anything from his infinite Sovereign? We hesitate not to affirm, that, absolution is never granted to him, who makes any reserve, in the terms of capitulation for peace, with Heaven's king. Not only, must every weapon be thrown down, each idol, also, must be relinquished.

When the Lord enters into covenant with the renewed soul of a pa-

rent, he obligates himself to watch over and bless the offspring of that parent. It is an immutable principle of the divine government, that, in the bestowment of blessings, and in the infliction of judgments, children shall be recipients with the parent. Is the latter welcomed to the provisions of grace ; the former are, immediately, brought into sacred nearness to the Almighty.

In making a public profession of religion, the parent promises to walk in all the commandments and ordinances of the Lord, as understood and embraced by the particular Church, with which he unites. He promises to conduct, in all respects, so as to honor his Savior. Is there a church of Christ, which does not

require its members to train up their children in the nurture and admonition of the Lord ?

Is it not a fact, that, from the very nature of religion, and the covenant of every communion, the children of believers, confessing Christ, sustain a relation to individual churches, and to Zion, at large, which is not, and cannot, be sustained by the children of unbelievers ?

Wherefore, then, should not the *mark* of the great Shepherd be placed upon those, who, manifestly, are the lambs of his flock ? We are led to ask, in respect to them, on the supposition, that baptism is *not* commanded, what *reasonable* objection can be made, to the application of water, in the name of the Father, of

the Son, and of the Holy Ghost? Are infants the objects of divine favor? Do they, dying in infancy, go to swell the great company of the redeemed? Then, surely, in the light of *reason*, their baptism is not an inappropriate rite.

We *rest*, however, our belief and practice, on no other foundation, than the word of God. Reason and tradition are with us; but, they are not our guide. The doctrine may be perverted; yet perversion is not confutation.

#### RELATION OF BAPTIZED CHILDREN TO THE CHURCH.

In a *special* sense, they are her children; having been brought to her altars, and received as lambs in



the flock of the great Shepherd. They are designated by the same mark, which distinguishes the older members of the fold from wanderers in the wilderness.

Wherever a baptized child goes, he wears the seal of the covenant. His name is on the record of a church, as one, that has been sealed with the signet of the great King. Should he stray in riper years, and become openly wicked, his disorderly conduct should grieve that church; yet, the fact, that he has been consecrated to the Lord, may encourage the hope of his recovery, by grace.

Does the baptized child die, an infant? The seal of the covenant is upon him, when, a blighted bud of promise, he lies attired for the tomb;

it will be on his snow-white brow, as dust is committed to its kindred dust; nor, will it be forgotten by *Him*, who watches the little sleeper's repose, after the lineaments of his form, are faded and gone. Angels, conveying the spirit of such a child, to their home in the heavens, feel that they are carrying a choice flower, from the garden of the Lord. In that day, when the dead, small and great, shall stand before God, that little one will wear the seal of its relation to Zion and Zion's Lord.

Baptized children are, in a restricted sense, members of the particular church, with which their parents are connected. They are not entitled to the memorials of Christ's death, till, by a public profession of

faith, they consecrate themselves to the Lord ; nor, can they ever be enrolled, as communicants, if the evidence of possessing a new heart, is not manifested.

Each individual church has, in respect to its children, what may be termed a primary department ; in which, are preparing, her little ones for a more advanced standing. It is presumed, that, if correctly instructed and trained, few of those, surviving the years of early childhood, would fail to furnish satisfactory testimonials of faith.

Baptized children sustain a relation to particular churches, similar to that, which the circumcised children in Israel, sustained to the Jewish Church. The covenant is the

same, under both dispensations in Zion. Now, as formerly, children are heirs of the promise; then, as now, they must, at a suitable age, exercise faith, or forfeit their inheritance. Isaac, though a child of promise, could not have come into possession of the implied blessing, had he not had faith, in the God of his father. The religion of the first economy, was as spiritual, in its nature, and as holy, in its requirements, as is that of the second. Piety was as pure in the patriarchs, as in the primitive Christians — in the prophets, as in the apostles; in David, as in John.

The relation of baptized children to Churches, may be illustrated, by reference to their relation to the civ-

il community, to which they belong. In this, there is a membership ; yet, they are not citizens, to the *extent* of the membership of adults. They cannot hold offices ; are not responsible for the maintenance of the laws, though protection is secured to them. It is expected, that numbers of them will die, in the dawn of their existence ; some, in consequence of juvenile wickedness, will early give proof of unfitness for promotion ; while, all who live sufficiently long, and sustain good characters, will fill, in due time, the places of their fathers.

Such being the relation of baptized children, to specific communions, they are, through these communions, connected with the Church, at large ; infant dwellers in Zion.

DUTY OF CHURCHES TO THEIR  
BAPTIZED CHILDREN.

1. Special prayer should be offered in their behalf. They ought to be remembered, not only, by their parents, in the closet and at the family altar, but also by all the members of the Church, at their daily devotions, in their meetings for social prayer, and in the Sanctuary on the Sabbath. Pastors should make special mention of them, in their addresses at the throne of divine grace.

If a Church be faithful to her baptized children, we may reasonably expect, that, the great proportion of them, will be early prepared to sit at the Lord's table. No class of petitions fall more acceptably on the

ear of God, than those, which ascend for them. Jesus Christ himself, was once, a consecrated infant. Such were the prophets and the apostles; and such, too, have been a large majority of all, who have shone, as lights in the Christian world. The fact deserves notice, that, when the King of Zion, selected an apostle, for the *Gentiles*, he made choice of one, who had been a child of the covenant.

2. Special care should be taken, that, consecrated children be made acquainted with the *fact* of their baptism, the reasons of it, what it implies, and the obligation devolved upon them, to acknowledge the part performed by parents, with grati-

tude, and give themselves also to the Lord.

3. Let them be taken to the meetings of the Church ; especially, should they be present, on sacramental occasions, to witness that solemn ordinance.

4. The education of baptized children, ought to be, carefully, secured by the Church. The Redeemer's lambs must not be left in the darkness of ignorance. Let the charities of the Church, be expended, in part, if necessary, upon those consecrated children, whose parents are destitute of means, to educate them. When any of them, are left orphans, the guardianship of the Church belongs to them ; nor, ought she to permit



such to be left, unprovided with comfortable homes and pious instruction.

#### IMPORTANCE OF THIS SUBJECT.

No interest, connected with Zion, in the opinion of the writer, is more worthy the attention of the watchmen, than what pertains to its infants. Why it occupies their thoughts so little, and why, the covenant is so extensively overlooked, must be attributed, he thinks, to the much serving, with which they are cumbered, and to a tendency, to follow the musings of men, rather than the simple word of God. That noble class of ancestors, who planted churches in New England, were versed in the Scriptures, and were believers in the covenant. The same

was true, of their descendants, till quite recently. We, of this day, while claiming superior wisdom, have shown ourselves unmindful of what are "the first principles of the oracles of God." We have looked to human philosophy, more than to Bible facts ; to speculation, instead of inspiration. In thus doing, we have played the fool, and erred exceedingly. If the hearts of us, their children, be not again turned to the practice of our fathers, in regard to infant baptism, God will come and smite the earth, with a curse. *Let us walk in the light of Jehovah.*

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COLLATERAL TOPICS — FAITH IN  
THE COVENANT.

On the mountain range, rising magnificently in the western part of the Eastern states, resides an aged widow, whose husband has been in his grave, more than a fourth of a century. She was left in poverty, with a large family of children. Both parents, in that household, had been believers in the promise, that Jehovah would be a God, to them and to their seed; and, accordingly, had dedicated their offspring to the Lord in baptism. As the widowed mother gathered her sons and daughters about her, though, almost overwhelmed with a sense of their situation, inexpressible joy filled her soul,

in view of covenanted mercies. Those fatherless children had been consecrated to the infinite Triune, and would they not be protected, clothed, and fed? Faith replied, Jehovah will supply every need. On divine Providence, they were cast. Every year has afforded unequivocal evidence, that, her faith was not in vain.

Conversing, a few years since, with that individual, in regard to *infant baptism*, she said to the writer : “ I never had a doubt, respecting my duty, to devote my children to the Lord, in that ordinance.”

## MY BAPTISM.

It occurred in my infancy. Of the fact, I have been informed, though the day, week, month, and even the year, is unknown to me. Definite information, respecting the time and circumstances, I might have obtained, very easily; but, I have never been solicitous, in regard to these points.

By pious parents, I was carried, several miles, over mountains, and through forests, to the Lord's house, that I might be publicly dedicated to the one Jehovah, in *three* persons. Am I in doubt, respecting the *validity* of that baptism? Not in the least! Do I question the *propriety* of the course, pursued by my pa-

rents? Far from it! I am sure, that it will be the occasion of joy to me, while I live; yea, forever.

Perhaps, I was asleep, during the whole performance, of that divine rite; but, my parents were not; angels were not; God was not. The dedication, I doubt not, was accepted by Him, and recorded, in His book of remembrance. From that hour to this, covenant mercies have, daily, descended upon me. Though fatherless and afflicted, the heavens have dropped down blessings on the child, in consequence, of the faith of the parents, thus manifested. Gently, was I laid on thine arms, O Immanuel, by believers in the covenant, everlasting, and kindly didst thou accept the offering.

“Thou, that leadest Joseph like a flock,” conduct all the lambs of thy fold, into the fields of gospel grace, and to the well-spring of life. “Thou, that dwellest between the Cherubim, shine forth” upon all the children, who wear the Redeemer’s mark.

Come ye, who, by faith, are the children of Abraham, and offer up your offspring, to the God of Zion, in this simple, beautiful, and holy ordinance of his appointment.

J—— was a child of believing parents, who dedicated him to God, in baptism, when a helpless infant. While yet a mere child, he was left fatherless ; and his mother, surrounded with a large family, and limited in means for its support, after some years, committed him to the care of

an individual, who, at the time, appeared morally correct, yet in a little while, became exceedingly intemperate. Being removed from the guardianship of one, so entirely unqualified to watch over him, he was entrusted to another. There, at length, he found himself surrounded by the wicked and polluted, who endeavored to render him as vile, as themselves. Though, not entirely uninjured, he was not destroyed. The King of Zion, whose signet had been impressed on his brow, in mercy, befriended him.

This little son of a widow, having completed his term of continuance, away from home, returned to his native town. From being a child, he grew up to be a young man ; and



having been, hopefully, born again, he publicly professed Christ, in the sanctuary, in which his parents dedicated him to God; and there connected himself with the very Church, whose baptized child he had been, from early infancy. He is now just entering the ministry; and, in a letter, recently received from him, he says: "Much of God's restraining grace towards me, I attribute to that early dedication, by my pious parents; and often, before him, do I pour out my gratitude, that, he put it into their hearts thus to consecrate me."

Parental affection, the writer's own heart has felt. To him, a son was born; but, scarce had he rejoiced at its birth, ere he was admonished, that, its earthly sojourn would,

probably, be short. Before it could be carried to the house of the Lord, a threatening disease settled upon its tender frame. Could I see it depart, without its receiving the covenant seal? *Mine are no superstitious views respecting baptism* ; but, there was a dear lamb, committed to my care, and, could I withhold the Savior's mark, from it? No! In the presence of several church members, under the eye of the triune God, I baptized him ; and, never, have I performed any act, with stronger conviction, that, I was doing the divine will. Two weeks after, the child died. Several months have passed away, and never have I had a single misgiving, in respect to that transac-

tion ; on the contrary, it has been, to me, a source of great joy.

The grave of this child, is seen from the window, near which I write. Thoughts of the departed little one, bring tears from my eyes ; but, I am comforted with the reflection, that, he was spared to be thus consecrated to the Lord.

As pastor of a Church, I am accustomed to administer this ordinance to the offspring of others ; and, in all cases, I am free from every doubt, respecting the propriety of my course, or the privilege and duty of pious parents, in regard to this ordinance.

## CHAPTER XV.

## Z I O N ' S I N C R E A S E .

“ A little one shall become a thousand.” — ISAIAH  
60 : 22.

SIN entered the world, when the human family consisted of, only two individuals ; and it is probable, the foundation of the Church, was laid, before the enlargement of the number. Zion's sons and daughters were few, even, after the earth's population had greatly increased. Prior to the deluge, truth and holiness were, generally, despised ; all flesh had corrupted its way, in the sight of Heaven, and grace had made, only here and there, a trophy.

Commencing, with the epoch of its *organization*, the city began to assume a more commanding aspect ; yet, for a long time afterwards, its limits were confined. During nearly twenty centuries past, the curtains of Zion's habitation have been stretched forth ; its cords lengthened ; and its stakes strengthened ; still, it is said, "Thou shalt break forth, on the right hand and on the left."

The increase of the Church, is from two sources. The Lord renews multitudes of the infants, that live within her walls. "Look, now, toward heaven and tell the stars, if thou be able to number them. And he said unto him, So shall thy seed be." Gen. 15 : 5. "All thy children shall be taught of the Lord, and great

shall be the peace of thy children.”  
Isa. 54 : 13.

Regenerating grace, God will not withhold, if all the conditions, on which covenant mercies are promised, be accomplished. Some infants have been sanctified from their birth, and the Holy Ghost is adequate to an effectual working, in the hearts of all the offspring of the Church. “Of Zion, it shall be said, this and that, man was born in her.”

Conquests are made from the world, by which the sacramental company, is constantly enlarging. “Thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Fear not, for, thou shalt not be ashamed ; neither, be thou confounded.” The Lord of

Hosts, shall come down to fight for Mount Zion. The rescuing of the family of man, from the power of sin, and from bondage to Satan, is an enterprise, in which, all the citizens of Zion, are engaged. They go forth, in the name of their king, and return, with trophies of victory. The conflict is spiritual: "though, we walk in the flesh, we do not war after the flesh; for, the weapons of our warfare, are not carnal." But, they are "mighty, through God, to the pulling down, of strong holds; casting down imaginations, and every high thing, that exalteth itself against the knowledge of God, and bringing into captivity, every thought, to the obedience of Christ."

Man is *instrumental* in Zion's en-

largement ; but, the Almighty is the only *efficient* cause. “ Not by might, nor by power, but by my Spirit, saith the Lord of Hosts.”

It is possible, greatly to swell, the number of its inhabitants, without increasing its moral power ; and plans are, often, adopted, which induce multitudes to profess friendship for the King, while destitute of all just apprehensions, of what is implied in citizenship.

Such devices are never authorized ; and those, thus enrolled, must be, either, ejected, or, allowed to remain as pricks in the eyes and thorns in the sides, of misguided watchmen and others, by whom, they were introduced.

“ The Lord added to the Church,



daily, such as should be saved." Acts 2: 47. When Zion is increased, "with the increase of God," no evil will result from a rapid multiplication of numbers; all will delight themselves in *Him*; not one of them shall perish; but, they shall have eternal life. "I will take, the stony heart, out of their flesh, and will give them, an heart of flesh; that, they may walk in my statutes, and keep mine ordinances, and do them; and they shall be my people, and I will be their God."

The watchmen must be incessant in labors, for Zion's advancement; but, they are to exert themselves, only, in ways, divinely sanctioned. "The anger of the Lord, was kindled against Uzzah, and he smote

him, because, he put his hand to the ark ; and, there, died before God.”

1 Chron. 13 : 10. The preaching of the Gospel, was instituted for the world's conversion. The Lord furnishes the truth, and his ambassadors proclaim it. “As the rain cometh down, and the snow, from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater ; so shall my word be, that goeth forth out of my mouth ; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper, in the thing, whereto I send it.”  
Isa. 55 : 10, 11.

## CHAPTER XVI.

## Z I O N ' S P U R I T Y .

“Blessed are the pure in heart.” — MATTHEW 5 : 8.

THE Lord is of purer eyes, than to behold evil, or to look upon iniquity. Zion is the embodying of the moral excellence — the holiness — existing on earth. None have a right, to become its citizens, who are not cleansed, from the pollution of sin. “Except a man be born again, he cannot see the kingdom of God,” nor enjoy the fellowship of saints, on earth.

All, who are new creatures in Christ, — “having renounced the hidden things of darkness,” — having

“put off, concerning the former conversation, the old man, which is corrupt, according to the deceitful lusts,” and having “put on the new man, which, after God, is created in righteousness and true holiness,” are, by divine authority, entitled to the rights and privileges of citizens.

Zion's Purity is secured by two methods; one of which, consists, in guarding the entrance. Of the city, on high, we read, “there shall, in no wise, enter into it any thing, that defileth, neither, worketh abomination, or, maketh a lie; but, they, which are written in the Lamb's book of life.” The Church, on earth, should receive none into her fellowship, who do not afford clear evidence, of being heirs, of life ever-

lasting. The watchmen cannot guard, with too much vigilance, against the enrollment of the hypocritical or the deceived. Zeal for the increase of numbers, must be controlled, by a regard to purity. Success in swelling a list of communicants, is not a decisive test, of fidelity to Christ. Some men can excite the passions, without reaching the conscience, or improving the heart.

The other method consists, in casting out unworthy members, some of whom, in spite of the utmost care to prevent, will be found among the sacramental band. Whenever outward deportment becomes clearly inconsistent with a profession of piety, discipline should be commenced, according to the precepts of our Sa-

rior, contained in Matt. 18. If private admonition fail to effect a reform; if the several steps required, are taken without success, the offender must be cut off—excommunicated. The custom of merely *erasing names*, is without divine sanction, and detrimental to the interests of the Church.

For the preservation of Zion's purity, it is essential, that the watchmen be sound in doctrine, and correct in deportment. "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." They must not, in any way, countenance the errorists of the present day. "What fellowship hath righteousness with un-

righteousness? And what communion hath light with darkness?"

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## CHAPTER XVII.

### Z I O N ' S P E A C E .

“Peace be within thy walls.” — PSALM 122 : 7.

ZION'S King is the Prince of Peace. “In his days, shall the righteous flourish, and abundance of peace, so long as the moon endureth.” The city was founded on principles, which, if carried out, in the lives of its inhabitants, cannot fail of securing harmony, in all its *wards*. Discords are out of place; for, the Church is

the earthly abode of God, and *He* is love.

“Behold, how good and how pleasant it is, for brethren to dwell together, in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron’s beard, that went down to the skirts of his garments; — as the dew of Hermon, and as the dew, that descends upon the mountains of Zion.”

In Zion, as in every community, it is the duty of each individual citizen, to seek peace, pray for it, and promote it. “Blessed are the peacemakers.”

There are, however, contentions, fierce and protracted, within the holy city. Whence, their origin? Wherefore, their continuance? Is holiness



the *cause* of confusion? Are its possessors arrayed, furiously, by it, one against another? Far away, be thoughts, so impious.

This topic is, preëminently, practical. Sectarian jealousies are too common. The Church of God is divided, and on whom, rests the guilt? By whom has the seamless coat of Christ, been rent? Let us cast no stones, but consult facts.

Minor differences of opinion, and of practice, exist, in families and communities, without creating war; so they ought in the Church. The ordinance of *Baptism*, is the occasion of great discordance; it has been the source of protracted controversies. Undue prominence has, often, been given to this rite; by

many, its relative importance has been overrated. A trouble of this nature, arose among the Corinthian converts. They, early, began to say, "I am of Paul; and I, of Apollos; and I, of Cephas; and I, of Christ;" and the origin of the division, evidently, was an incorrect estimate of this ordinance. Many favored the adoption of the names of those, by whom, they had been baptized. Such was the state of things, that Paul, under whose preaching, salvation had come to them, exclaimed: "I thank God, that I baptized none of you, but Crispus and Gaius." 1 Cor. 1: 14.

That heathen, just emerging from systems of religion which consist wholly or mainly, in externals, should

entertain extravagant views, of the externals of the Christian religion, need not be thought strange. Such was the fact. Many of the early converts from heathenism, seem to have regarded baptism, as a kind of *ab omnibus peccatis Salvator*; a Savior from all sins.

Are any, in the nineteenth century, in danger of exalting this rite above measure? Yes! In the light of this century, Jordan is, sometimes, mentioned, as if it were the most important, the only locality, designated by the evangelists; nay, as if it were the identical, the "pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb," into which, healing leaves, from the tree of life, have

been falling, ever since it was planted, in the paradise of God. As if the *way*, from earth to heaven, were, by water ; baptism is, sometimes, made the beginning and end of religious teaching.

But, is error, connected with the observance of this rite, less wrong, blamable, or detrimental to the interests of Zion ; less offensive to Christ, than error in other matters pertaining to religious doctrine and practice ? Is it not, equally, idolatry, to worship an image of Jesus *baptized*, as of Jesus crucified ? Is it not as great a mistake, to suppose that water can take away sins, as that a man can forgive them ? Who has authority to affirm, that the anathemas of a Pope, against

those, who will not acknowledge his supremacy, fall less acceptably, on the ears of Jehovah, than do the fierce denunciations, of some, bigoted to a rite, against others, who *receive*, but, do not *deify*, that rite? Is it of material consequence, what men do reverence most, if it be anything, except the infinite God?

Baptism has no saving efficacy. Should it be received, daily, and hourly, from childhood to advanced age, with the purest motives, and in the *apostolic* mode, it would not remove a sin, nor hasten the work of sanctification, if already commenced.

*I love, I honor*, the ordinances of our holy religion. I love them for their simplicity, their beauty, and their significancy. As soon, should

I think myself, authorized to set aside the doctrines of repentance and faith, as to neglect baptism and the Lord's Supper. These ordinances can never cease to be binding, till Christ, their institutor, abrogate them. In whatever *mode* administered, mine be the heart, to honor the sacred rite of baptism. The preacher of the Gospel *may*, — *must* administer it; but let him not forget, that his great, his appropriate work, is, *preaching* the Gospel. Let him ever keep in mind, the fact, that a soul converted, is a soul saved — *saved* from present bondage to sin — saved eternally in heaven — but a person baptized, is not, *consequently*, an heir of glory. Let the preacher of the Gospel, see, that he has not

for this rite a zeal, which is unworthy. He, who is devoted to a rite, may think he has a zeal for God, but, is it for God? Is it not for a party? Is it a zeal to make *Christians* or *partisans*? He may insist, that it is for God; but *is it for God?* Does he solemnly affirm, that *it is for God?* We, as solemnly, inquire, *is it for God?* Is it not for a sectarian purpose, and does it not mar the harmony of religion?

He, that comes down from the high eminence, on which he stands, as a preacher of the Gospel, to contend about the mere *mode* of a rite, degrades himself, and dishonors religion. It might be well for such, to attend, with self-application, to the words of Jesus: "Ye know not what

manner of spirit, ye are of." Luke 9 : 55. To *preach* Christ, and him crucified, is, truly, an exalting employment ; but, to be contending, continually, about the form of administering an ordinance, is an ignoble business.

There are times, when this subject should be discussed. Some pastors do not dwell upon it, sufficiently. They leave their people, unenlightened, in regard to it, and exposed to the evils, attendant on ignorance.

The author would, by no means, intimate, that he is in any doubt, as to the Scriptural mode of Christian Baptism. The ordinance is divinely adapted to every climate ; to all classes ; from the infant of an hour,



to the individual, that has lived a century; to every variety of circumstance, from the greatest vigor, to the extreme weakness of a death-bed.

The first baptism of a converted heathen, administered at the Sandwich Islands, by missionaries, was that of the dying queen, Keopuolani. "And when they saw, that water was sprinkled on her, in the name of God, they said, 'Surely, she is, no longer, ours; she has given herself to Jesus Christ.'"

The writer was requested, a few weeks since, to baptize a young man, then lying on his bed of death. In less, than twenty-four hours, after the baptismal water had been sprinkled on his brow, he, sweetly, fell asleep

in Jesus. Such were the circumstances, that I have no doubt, it was his right, to receive the ordinance, and mine, to administer it.

Having, recently, prepared and printed an essay on *Christian Union*, which covers the ground, necessary to be gone over, in contemplating the peace of Zion, and having received numerous testimonials of approbation, from ministers of the Gospel and others, I here insert it.

Sin alienates man, from his Maker, and creates discord, among brethren : The religion of the Bible, reunites men, to God, and forms an indissoluble brotherhood, of all such, as embrace it.

Jehovah has founded a Church, among men ; and but one exists. To that, all the followers of the Redeemer, belong. The pious, of every country and condition, are united to Him, their ever-living Head. Nor, are the ransomed of the Zion, above, disconnected with the one, indissoluble Church.

“ The saints, *on earth*, and all the *dead*,  
But one communion make.”

*Appearances* of division, in the great fraternity of the redeemed, there are ; but none, in reality. The true Vine has many branches. The Church militant, like the bow in the cloud, exhibits a variety of colors ; yet, as in the bow, those seven colors constitute but one arch, so is the

*Church, one*, though her shades are various.

SECTION I. All true Christians are one. For,

1. Before they are regenerated, their hearts are, essentially, the same — being entirely destitute of holiness, and filled with sin. “As in water, face answereth to face, so the heart of man to man.”

2. It is the same Spirit, that renews the heart, in all cases, in which, a renewal takes place. There is but one Holy Spirit. He, and only he, regenerates the sinner. The means, which he employs, may vary, but his own efficiency is uniform, and, so are the results of his operations. None are Christians, before they are “born, not of blood, nor of the will

of the flesh, nor of the will of man, but of God.”

All, who have been born of God, are, truly, the children of God.

3. From the preceding facts, it follows, that all hearts, which are renewed, are, after the renewal, essentially alike ; they are made the dwelling-place, in some degree, of holiness, and holiness is the same in kind, wherever it exists. Holiness in the heart, but just renewed — in the heart, which has been, for a long time, its abode — in that of a saint in heaven — in the angels — and in Jehovah, himself — is the same, in essence. I add,

4. All genuine believers trust in one Savior, on whose merits, they rely for pardon, justification, and

eternal life. They, also, acknowledge the same God, to be their Father, and look toward the same heaven, as their ultimate abode. In that pure and peaceful world, all the redeemed, are hoping and expecting, to dwell, forever.

Though the great multitude, which no man can number, standing on Mount Zion, be gathered out of "all nations, and kindreds, and people, and tongues," it will constitute, but one community, speaking a common language, engaging in similar pursuits, and offering the same eternal anthems to him, who sits upon the throne, and to the Lamb.

5. The pious, when uniting in prayer, exhibit striking evidence, that they are one. Their language

developes identical feelings. The coincidence in the confessions, petitions, and thanksgivings, employed by Christ's disciples, is remarkable. Though holding different speculative views, and belonging to different denominations, they speak alike, when on their knees. Nor, is it out of place to add, that, unbiased Christians are, usually, very orthodox, when addressing the Lord. The doctrines, which are denounced, by some, in controversy, are fully admitted, or, at least, clearly implied, by these very persons, when drawing near to Him, who heareth prayer. Bring together, two individuals, who have been educated, in circumstances, exceedingly diverse, — let them feel the power of God's Spirit, in their

hearts, and they will, in prayer, harmonize. Yea, let heated disputants, who are earnestly contending, for the Shibboleths of their different sects, drop their agitating subject, and bow together, in the presence of Him, whose eye pierces the heart, and, forgetting their distinctive names, they will feel themselves and show themselves, one.

6. Our Lord, himself, has, by a beautiful similitude, taught, that, all his followers, are one. The evening, previous to his crucifixion, he said to his disciples, "I am the true vine, and my father is the husbandman." "I am the vine, ye are the branches." This language, though addressed, primarily, to the apostles, he intended for all his followers. They



are united to him, as the branch is united to the vine. Now, if all true Christians are thus united to him, they are one in him ; and, from the nature of the case, are *one* in all those essentials, which constitute true discipleship. As all the branches of a vine, derive their sustenance from a common parent, so do all Christians, receive their spiritual aliment, from Christ. In him, they live ; on him, they depend ; without him, they can do nothing ; they all resemble him, in the spirit and temper of their minds. “ If any man have not the spirit of Christ, he is none of his.”

Thus, does it appear, from several considerations, that, true Christians are one, in heart, one, in all the par-

ticulars, which are requisite, in order to be the sons and daughters of the Lord Almighty. Yes, Christians of every rank and condition, whether high or low, rich or poor, rulers or ruled, ministers or people, black or white, learned or ignorant ; *all*, ALL ARE ONE.

SECTION II. The existence of different denominations, is not, necessarily, inconsistent with the oneness of true Christians.

A foundation is laid, in the constitution of the human mind, for a variety of views, on speculative subjects. It is evident, from the earliest developments of the mental powers, that all minds are not endowed alike. The intellectual character of different individuals, does

not, perhaps, differ more, in subsequent life, than during the earliest periods. *This* child seems to entertain great thoughts, while in the arms of its mother. *That*, appears to think but little. One is, apparently, a musician, from its infancy—another, a logician — a third has a natural taste for mathematical studies — and a fourth, early exhibits a talent for painting. Others give no promise of future eminence.

How differently, do persons contemplate the same objects. Let two individuals attempt a description of an interesting country, through which, they have passed together. You may hardly be able to reconcile their diverse representations. And why? Not because, either has mis-

represented — but, because the attention of one, was, particularly, arrested, by this class of objects ; and the other's, by that. Indeed, perhaps, not an object in nature, affects any two persons, precisely alike. True, where this man sees a tree, *that* man will see a tree ; still, the image of the tree, in the eye of the first, may differ, very much, from the image, in the eye of the second. Let it be remembered, that in seeing, hearing, and judging, every man employs *his own* faculties. Now, if these faculties are not exactly alike, why may not identical objects appear to one, differently, from what they do to another ? And, why may not a variety of opinions, be adopted, respecting some of the attributes of these

objects? We inquire farther, if persons, very naturally, differ in opinion, concerning matters, the most common, is it surprising, that they differ in respect to such, as are less common? If, in secular affairs, mankind do not all think alike, is it probable, that only one opinion will prevail, in reference to spiritual affairs? We admit, that what God has *revealed*, as truth, must be held, as immutable. The faith, once delivered to the saints, cannot give place to a substitute, nor undergo any modifications. Being from above, man has neither the right, nor the ability, to alter it. There are, however, some things, connected with the divine system of doctrines, which Jehovah has not declared, immutable. On the

contrary, he has, frequently, modified them. The forms of worship, have been varied by himself, in different periods, while the essentials of worship, have remained the same. We see no reason to conclude, that all the pious, ought to adopt the same externals, in religion. The circumstances, under which, Christians begin their spiritual life, are dissimilar. They have been educated, differently. Their natural turns, of mind, are diverse, one from another. Hence, particular modes of worship, impress them, differently. To one, baptism is nothing, unless, there be a river and a multitude. Such has been his manner of contemplating the ordinance, that, should a voice be heard from heaven, proclaiming to the in-

habitants of earth, that the mode is nothing, he would find it difficult, to yield the impression, that the mode is essential to the validity of the ordinance. Another can no more be convinced, that *immersion* is essential to baptism. than, that dying under the wheels of Juggernaut, is indispensable to salvation.

A prayer-book may be of great service to one, while the devotions of another, would be materially embarrassed by its use. Of course, those, who differ so much, in their estimate of this and that form, cannot unite, harmoniously, in one religious organization. Should the attempt be made, to compel them to act together, it would be the climax of cruelty and folly.

If the foregoing suggestions are correct, we discover the necessity, for different denominations among true Christians. And, if there be a *necessity*, their existence is not wrong. What evidence have we, that Christ is displeased, by seeing his followers in different communions? He, surely, could have prevented all divisions. A single, unequivocal word from his lips, respecting Church government and Church ordinances, would have precluded all controversy. Are we told, that he prayed for a oneness, among his followers? We reply, that the existence of different denominations, is not *necessarily* inconsistent, with great cordiality in feeling, sentiment, and action. To illustrate.



The solar system is composed of distinct bodies. Some are primaries, and some, secondaries. They are formed of the same materials, have a common centre, and are governed, by the same laws. These bodies are attracted by the sun, around which, they revolve. They are, however, at different distances from their luminous centre; are of different densities, and perform their revolutions, in unequal periods of time. In many respects, they are unlike, yet in more, they are alike. One God created them all, and they, without ceasing, proclaim the power and goodness of the Almighty.

“ For ever singing, as they shine,  
The hand, that made us, is divine.”

Shall we question the ability of

Jehovah, to have formed, out of those materials, one body, instead of the many? Yet, who will doubt, that his wisdom is more conspicuous, in the present arrangement?

Christ is the centre of the moral system. He is the Sun of Righteousness, and *evangelical* denominations regard him, as their centre. In him, they hope, and believe. He is, to them, the object of attraction. Each denomination of the truly pious, may be compared to one of the planets, and they all may move in their appropriate sphere, revolving about their centre, without interfering, one with another. There is no necessity, for the inhabitants of this planet, to transfer their relation to another planet, in order to please

God, and fulfil the end of their being; nor, is it requisite, for members of one *pious* sect, to leave their sanctuary and sacramental table, to join another sect. It is not affirmed, that all transfers, of this kind, are offensive to Christ. If any can become better disciples, by a change, doubtless, they ought to make it. The absorbing question, with each, must be, How can I serve, in the best manner, my Lord and Savior? Artful efforts, to induce weak-minded believers, to renounce their Church connection, and form new acquaintances, are wicked and base.

SECTION III. Angry disputes, about the externals of religion, are inconsistent with Christian oneness. Externals constitute none of the

essence of religion. We admit their necessity. It is twofold. Christ has appointed them. Hence, they must be obligatory. Again, the nature of man demands them, and, therefore, they cannot be dispensed with. But, we deny, that our Lord and Master has, any where, prescribed the exact mode, of administering the ordinances, and of governing the Church. Whoever undertakes to bring all to the adoption of one particular mode, mistakes his duty; interferes with the liberty, which Christ allows his friends. Such an one becomes a disturber of the sacramental band, and casts the apple of discord, among brethren. Observation proves, that those, over-strenuous for unity in externals, are not remarkable for spir-

itual-mindedness. It is, indeed, extremely detrimental to piety, to give undue prominence to a non-essential. In respect to the fundamental doctrines of religion, real Christians are agreed. To become heated with anger, because a fellow-Christian does not see eye to eye with us, on minor points, indicates, to say the least, a want of balance of mind. Many of the religious controversies,

“ Resemble ocean into tempest wrought,  
To waft a feather or to drown a fly.”

Much would the cause of Christ be aided, were all the pious to adopt the language of the father of the faithful, when an occasion of contention arose, between his own servants and those of Lot. “ Let there be no strife, I pray thee, between me and

thee, and between my herdsmen and thy herdsmen, for we be brethren." Gen. 13 : 8.

Does the inquiry arise, How shall needless controversy in religion be prevented, and unkind sectarian prejudices, be removed? We reply,

1. Let each denomination be cautious, about encroaching upon the rights of others. The ministers of the Gospel, must treat each other, *courteously*. Public teachers, and private Christians, must frown upon all attempts at *proselyting*. Let it every where be understood, that *Churches are to be enlarged, by the addition of converts from the world*. It is intolerable, that this sect should encroach upon the privileges of that. We can place no confidence in the

Shepherd, who will plunder another's fold. There must not be aught, really or apparently, underhanded, in the intercourse of the ministry. Is the Lord reviving his work, in the parish of one brother—let all his brethren stand at their usual distance, unless specially and properly *invited* to come near. We are pained at that species of management, which intercepts the work of the Lord, by interfering with the labors of a favored servant. Every shepherd should watch his own flock.

Christians, of each denomination, should manifest a deep interest in the prosperity of all the Redeemer's friends, without regard to distinction of sect. "We know that we have passed from death unto life, because

we love the brethren." The pious are brethren. "He that loveth not his brother, abideth in death." "If a man say, I love God, and hateth his brother, he is a liar."

Bigotry is unbecoming a Christian. We may not be able to approve, in every respect, the conduct of those, whom we are bound to love. Christ does not require us to be pleased with ignorance and oddities, — yet, wherever his image meets our eye, it should gladden our heart.

Greater zeal to advance the interests of a party, than to build up the kingdom of Christ, proves a want of Scriptural knowledge — and denotes moral defect in its possessor. However great our zeal, if we have no



higher motive, than to swell the list of partisans, we are still in danger, of becoming food for the worm, which never dies, and fuel for the fire, which is never quenched.

2. Let all denominations seek for greater attainments in holiness, than they have, as yet, possessed.

Book after book has been published, the professed aim of which, has been, the union of all true Christians in one denomination. The writers of such books have, generally, committed one fundamental mistake. Assuming the correctness of their own views, and, of course, regarding such, as differ from them, essentially wrong, they have endeavored to influence Christians, not within the pale of their Church, to come

over to their side. In vain, are efforts of this kind. The only remedy for the evil of sectarian strife, will be found, in the greater prevalence of the spirit of Jesus. It is idle, to think of bringing all Christ's disciples, into one Church connection; but, if without an exception, they strive to become, wholly, like their Divine Master, they will, eventually, so nearly resemble him, as not to be displeased with each other. Should every pious person be filled, as was Stephen, with the Holy Ghost, useless wrangling among sects would cease.

## CHAPTER XVIII.

## Z I O N ' S P R O S P E C T S .

“Glorious things are spoken of thee, O city of God.”  
—PSALM 87 : 3.

THE eternal purpose, in regard to this world, was, that it should be redeemed from the dominion of sin. In many places, and, in varied phraseology, the fact, that such a purpose exists, is developed ; besides, the divine economy, on earth, is so constructed, as to exhibit it. “As truly as I live, all the earth shall be filled with the glory of the Lord.” Num. 14 : 21. There is a set time to favor Zion, which will come, when the power and majesty of the Lord, shall be displayed, in its behalf. “From the rising of the sun, unto

the going down of the same, the Lord's name is to be praised." Psalm 113 : 3. "O thou, that hearest prayer, unto thee, shall all flesh come." Psalm 65 : 2.

"It shall come to pass, in the last days, that the mountain of the Lord's house, shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it." Isaiah 2 : 2.

"For from the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles ; and in every place, incense shall be offered unto my name, and a pure offering ; for my name shall be great among the heathen, saith the Lord of hosts." Mal. 1 : 11.

Jesus Christ, King in Zion, has

undertaken the redemption of the world ; and, in this enterprise, he is engaged, moving it onward, as rapidly, as infinite wisdom decides best. He is able to subdue all things to himself, at once ; but, his wisdom decides upon proceedings, more protracted ; eventually, he will triumph. “ It is the glory of the Messiah, that he will subvert all the counsels of hell and earth, that militate against his Church.” His dominion will be “ from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness, shall bow before him, and his enemies shall lick the dust.” Psalm 72 : 8, 9.

The providences of God, are all shaped, with reference to the ulti-

mate triumph, of truth and holiness. Defeat is sure, to the adversary of Zion. No weapon formed against it, shall prosper. In glowing language, the holy Seers, filled with inspiration, depict the scenes of its coming glory. "The sons of strangers, shall build up thy walls, and their kings shall minister unto thee." "The Gentiles shall come to thy light, and kings, to the brightness of thy rising." "Kings shall be thy nursing fathers, and their queens, thy nursing mothers." "For the nation and kingdom, that will not serve thee, shall perish." "The Lord, thy God, in the midst of thee, is mighty."

## CHAPTER XIX.

## Z I O N   T R I U M P H A N T .

“ Now is come salvation.” — REV. 12 : 10.

THE promised and expected era will arrive — the bright, millennial morning, dawn, and be followed by a long and cloudless day. *Our* eyes will not behold it; but generations, yet to arise, shall exult in its brightness, and be filled with the glory of its perfections.

Zion's King will then have come into actual possession, of the continents and islands of the earth, and shall reign over them; not, as a temporal prince, but, sitting on the throne of mediation. Events, which, to us, appear only in prediction, will, then, have become, reality. The Lord

will have made bare his holy arm, in the eyes of all nations, and all the ends of the earth, shall have seen his salvation ; and the inhabitants will exclaim, amid mutual exhortations and congratulations, " Sing unto the Lord, for he hath done excellent things." " And they shall beat their swords into ploughshares, and their spears into pruning-hooks ; nation shall not lift up a sword against nation, neither shall they learn war any more." " The wolf and the lamb shall feed together ; they shall not hurt nor destroy in all my holy mountain, saith the Lord." " The earth shall be filled with the knowledge of the Lord, as the waters cover the sea." The watchmen shall see eye to eye, and the Church, be the joy of



the whole earth, the desire of every land, the reflection of the perfections of him, by whose efficiency, it was reared from its foundation, to its state of triumph.

In heaven, great voices shall say, "The kingdoms of this world, are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever."

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## CHAPTER XX.

### Z I O N G L O R I F I E D .

"And they shall bring the glory and honor of the nations into it." — REV. 21 : 26.

DURING the entire period of Zion's progress, her sons and daughters pass, successively, from their probation on earth, to mingle with the holy, in heaven ; yet, while some are

called hence, others, in greater numbers, join themselves to the Lord. The ranks of the Church have not only been filled, but enlarged and multiplied.

When the grand object, for which the building of Zion, was commenced, shall be complete — when the last soul, to be saved, has been called in, and the final display of grace has been made among the inhabitants of earth — the Church militant, will be taken, from her position of victory, here achieved, to the Paradise of God.

The King returns, with his conquests, to heaven. “Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the king of glory shall come in.” Zion’s

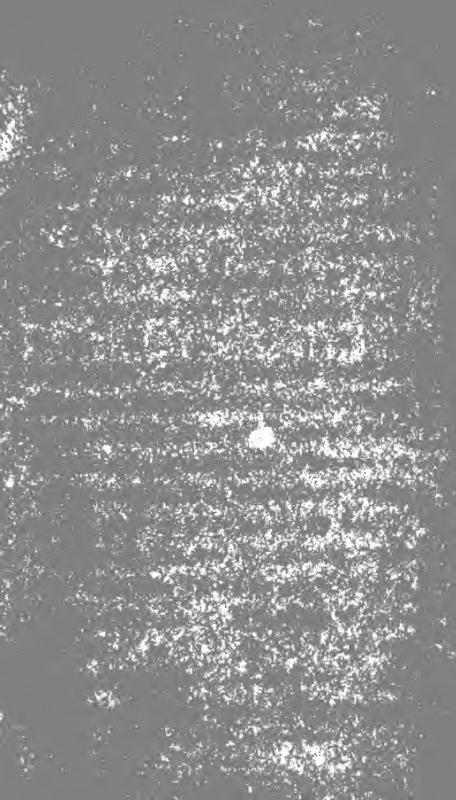
prince enters the city, on high, attended by the innumerable company of the redeemed. "I looked, and lo! a lamb stood on Mount Zion; and with him, an hundred, forty and four thousand, having his father's name, written in their foreheads.

"And lo! a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried, with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb."

Redemption is complete. The saints are in glory. "They shall

hunger no more ; neither thirst any more ; neither shall the sun light on them, nor any heat ; for the Lamb, which is in the midst of the throne, shall feed them, and shall lead them, unto living fountains of waters, and God shall wipe away all tears from their eyes.”

Through ages without end, those, once inhabitants of Zion, on earth, shall dwell in the holy city above. “The nations, of them, which are saved, shall walk in the light of it.” While the despisers of grace, endure, forever, the just punishment of their rejection of Christ, the heirs of glory shall live and rejoice in the heavenly city. The Lord shall reign over them, in Mount Zion, forever and ever. Alleluia, Amen.



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