

Daniel, and in the day visions of St. John the Evangelist. Over all the glory of the kingdoms of this world there is no defence. But the kingdom of the Son of Man is an everlasting kingdom, and of His dominion there shall be no end. The multitudinous grass of His subjects shall be green eternally, and their flower, His sacred self, the true and restored glory of man: ah, what shall ever dim His lustre! Other confederacies there are in human things. The great fellowship of literature, science, and art is the most beautiful representative of collective humanity, viewed only as such. But its dignity and beauty are only mortal. It is based on man's perishable word, and its institutions change from age to age. The treasures of literature pass into dead languages: one generation is busy in disinterring the remains of another, until human knowledge shall vanish away, and the day come when all *man's thoughts shall perish*. But the Christian church,—the church founded when human history began,—has gone on, through the fluctuations of time, from strength to strength, with its immutable government, its undecaying literature, its immortal hope.

2. But while the Christian fellowship is already redeemed from vain conversation, it is only in the future state that its immutability will be absolute. The society of its people is now more or less subject to vicissitude and change. While the mystical body of Christ is in itself incorruptible, and enjoys a life which is as inaccessible to death as that of its Head, who dieth no more, yet is that living body clothed at present in vestments that decay and change. The immutable church assumes among men a variable form; bears a multitude of badges that vary from age to age; changes from time to time her congregations and services and many of her lesser usages and laws. The eternal society is also more or less subject to temporal vicissitudes, and shares largely in the general doom. To name no other proof, she is constantly burying the genera-

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