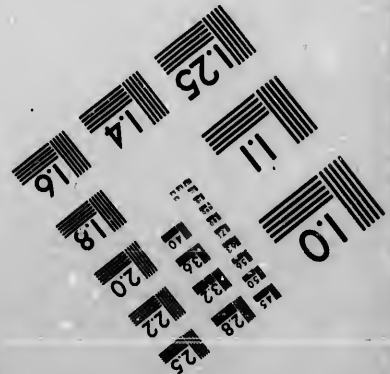
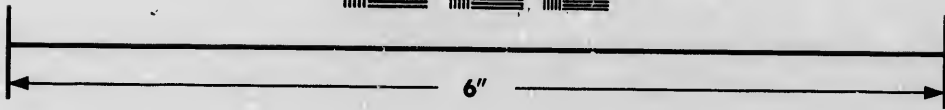
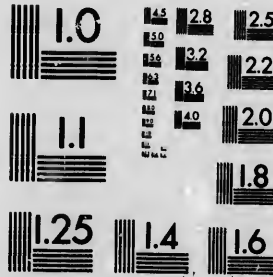


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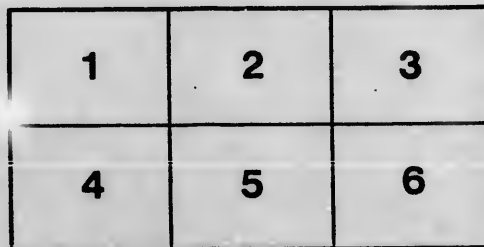
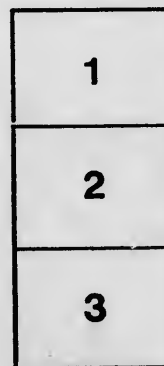
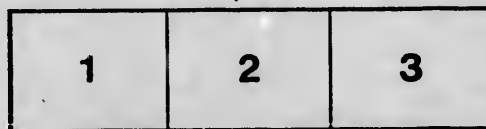
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THE GLORY

OF THE

GOD OF ISRAEL DISPLAYED,

BEING THE SUBSTANCE OF A SERMON PREACHED AT LIVERPOOL,
BEFORE THE WESLEYAN MINISTERS OF THE NOVA-
SCOTIA DISTRICT, ON MONDAY, 26th OF
MAY, 1834.

BY ROBERT COONEY.

*“Blessed be his glorious name for ever; and let the whole
earth be filled with his glory. Amen and Amen.”—Psalm 72.*

PRINTED AT THE NOVASCOTIAN OFFICE,

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TEXT—Ezekiel, Chapter 43. 1st and 2d verses.

“ Afterward he brought me to the gate, even the gate that looketh towards the east :

And, behold, the glory of the God of Israel came from the way of the east ; and his voice was like the noise of many waters : and the earth shined with his glory.”

In the five and twentieth year of the captivity of the Jews in Babylon, in the tenth day of the month, and on the fourteenth anniversary of that memorable day, when the Lord of Hosts arose in his fury—made bare his arm—and smote Jerusalem with the devastating sword of Nebuchadnezzar :—on that day the prophet Ezekiel, one of the most distinguished of the captives, appears to have repaired to the river Chebar, in order to enjoy the luxury of retirement, and to weep over the desolations of his country. During the *interregnum*, or the time that intervened between the death of Joshua, and the coronation of Saul, the land of Judea presented a scene of the most revolting disorders. Insulted peace, grieved at beholding the spears of the Philistine and the Amorite lifted up against the bosom of the country, and the inhabitants rending the bowels thereof by internal commotion, gathered up from the mire of the streets the scattered shreds of her mutilated bond, and fled into the wilderness to indulge her grief :—while the affrighted spirit of unity, unable, like Noah’s trembling dove, to procure a resting place for the sole of her foot, escaped to Mount Ephraim, and poured her lament over the grave of Joshua.

In like manner, Ezekiel, looking through the mirror of his own recollections, saw his beloved Judah, pale and torn, bleeding and dying at the foot of the Gentile ;—for a while, his spirit dwelt amidst the scenes of carnage, slaughter and death, that concluded the national existence of his country ; and unable to endure the appalling sight, he goes to the river Chebar, where he saw these expressions of divine indignation prefigured in the visions of God ; and there pours out his soul in prayer for the restoration of fallen and dishonoured Israel.

Let us, my brethren, suppose this devoted patriot, and prophet of the most High God, pondering upon the past, and contemplating the future ;—his head bowed down—his raiment torn and sprinkled with ashes—his tears mingling with the waters that murmur at his feet—his heart ready to burst with grief—and his soul filled with sorrow : he lifts his eyes imploringly to heaven—he perceives the harp,—the memorial of past ages, and the relic of departed greatness, hanging upon the willows, its strings broken and tuneless, and the voice of its music hushed in death :—his startling cries animate the stillness that surrounds him, and his loud and earnest prayers arise to the throne of the Almighty. “ O Lord remember thy promises to Abraham, and Isaac, and Jacob, and their seed for ever.—Deal not with us according to the multitude of our offences, neither reward us according to our transgressions. Oh have respect unto the Covenant, have respect unto the Covenant. Let the time, yea let the set time to favour Zion come.” “ The City called by thy name has become the booty of foreign invaders, thy sanctuary is defiled, thine altars are broken down, the temple is destroyed, the tabernacle is burnt with fire ; the oracle is departed, and thy people are in chains and slavery. The vine which thou didst bring up out of Egypt, is plucked up by the heathen, the boar out of the wood doth waste it, and the wild beasts out of the field doth devour it. Return, we beseech thee, O God of Hosts ; look down from heaven, and behold, and

visit this vine. Help us, O God of our salvation, and for the glory of thy name deliver us."

And this fervent and effectual prayer of a righteous man availed much, for that God, who commanded an angel to fly swiftly, to bring an answer of comfort and encouragement to the prophet Daniel—rejoiced the soul of his servant, and carried him by prophetic influence to "a very high mountain," in the land of Israel, and showed him "the frame of a city on the South," as a token that Jerusalem should be rebuilt.

A celestial guide, who is described as a man "whose appearance was like the appearance of brass," having "a line of flax in his hand, and a measuring reed," receives him at the gate of this city, exhibits him a plan and specification of the second temple, conducts him all through it, measuring all the courts, galleries, chambers, and windows thereof; and finally leads him to "the gate that looketh towards the east;" whence he beholds "the glory of the God of Israel," coming "from the way of the east" and shining over all the earth: and hears, at the same time, the glad tidings of salvation announced in the Gospel, sounding "like a noise of many waters," in every place whither the rays of this divine glory penetrate. "Afterward he brought me to the gate, even the gate that looketh towards the east: and, behold, the glory of the God of Israel came from the way of the east; and his voice was like the noise of many waters: and the earth shined with his glory."

In order to illustrate the passage selected for the foundation of this discourse, let us *First* define the terms "THE GLORY OF THE GOD OF ISRAEL." *Secondly*—TRACE THE PROGRESS OF THIS GLORY TO ITS ULTIMATE DIFFUSION OVER THE WHOLE EARTH. *Thirdly*—DESCRIBE THE HONOURS THAT WILL REDOUBT TO GOD, AND THE ADVANTAGES THAT WILL ACCRUE TO MAN, FROM THE UNIVERSAL SPREAD OF THE DIVINE GLORY.

First.—WHAT IS SIGNIFIED BY "THE GLORY OF THE GOD OF ISRAEL."

Glory is a term very commonly used to denote worldly pomp and grandeur, and is a very significant designation for the superb equipages, sumptuous entertainments, and general magnificence, which arise from the liberal disbursement of opulent resources. These costly exhibitions of course can be maintained only by Potentates, Nobles, and other wealthy and influential classes of society; and to guard us from the fatal impressions which their fascinating influencé is calculated to produce; and also to cheer the broken hearted in the hour of affliction, to lift up the heads of the poor in the time of adversity and oppression; and to create, in the souls of his despised and impoverished followers, a strong reliance upon the power and benevolence of God; for these ends, it would seem, our divine master pronounced the following delicate comparison, in his sermon on the mount: "*Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, that even Solomon, in all his glory, was not arrayed like one of these.*" But:—

The Glory of God consists in splendid and extraordinary appearances occasioned by his presence.

The presence of the Lord, pervading and filling immensity, casteth over every thing the shadow of his ubiquity, and clothes the beautiful form of creation in a robe of the most delicate texture, woven as it is by his infinite skill, and dyed in the reflected hues of his glory. But on some remarkably solemn occasions, the Almighty has chosen to manifest his presence in a wonderful manner; and these manifestations have been attended by very grand, but formless appearances, which cannot be referred to the ordinary mode, by which the divine being operateth upon the frame of the universe. At the delivery of

the law, a cloud, gilded with sheets of lightning was his chariot; the cherubim and seraphim were his steed; a fiery law went out before him; angels and archangels composed his retinue; and the exceeding loud sound of the trumpet waxing louder and louder; the noise of many thunders; and the tremblings and quailings of Mount Sinai—these, my brethren, were the heralds which announced to the elders and congregation of Israel, that the God of the covenant was coming down into their midst.

The bright cloud which descended upon the tabernacle of the congregation, is called by Moses, "*the glory of the Lord.*" "Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and they saw the God of Israel; and there was under his feet as it were a paved work of sapphire stone, and as it were the body of heaven in his clearness." And the glory of the Lord abode upon Mount Sinai, and the cloud covered it six days; and the seventh day he called unto Moses out of the midst of the cloud. And the sight of the glory of the Lord was like devouring fire on the top of the Mount in the eyes of the children of Israel." Ex. 24. 9, 10, 16, 17.

The glory of God, which the prophet saw, as related in the text, coming from "the way of the east," and covering the whole earth with its oriency, was according to the appearance of the vision, which he saw by the river Chebar, when he was sent to destroy the city. This very remarkable and superb vision, was indicative of God's indignation against the Jewish people; and, in a symbolic manner, predicted the final overthrow of their national existence. This representation consists of a rich variety of actors, incidents, similitudes, voices, &c. which are said to have come out of the midst of a cloud, that came from the north, and upon the wings of a whirlwind. The whole is called the glory of the Lord, and is minutely detailed in the 1st chapter of this prophet.

Again. *The glory of God is constituted of those grand and luminous displays of his infinite perfections, which are distributed throughout the kingdoms of creation and providence.*

All nature with a loud and intelligible voice declares that there is a God; and that he is infinitely wise, gracious and powerful. "The heavens declare the glory of God; and the firmament sheweth his handy work. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard." Psalm, 19. 1, 2, 3. Let us my brethren devoutly contemplate the heavens, inhabited by millions and millions of the spirits of just men made perfect, redeemed out of all kindreds, and nations, and tongues, peoples, remembering that there are here also "an innumerable company of angels," probably of various ranks and orders, possessing, it may be, different degrees of intellect, each grade as far transcending the other in knowledge and in power, as the least of them surpasseth in these respects the most gifted, most exalted, and most influential of men. These are the work of his hand and they dwell with him in that heavenly country, where there is no night, where the gates of the temple are open continually, in which there is a perpetual Sabbath, where the voice of praise is continually heard, and the light whereof is "the glory of God," and the Lamb.

Behold the firmament which he hath made and spread out as a curtain; it is impearled all over with shining stars, each differing from the other in brilliancy and magnitude, the smallest considerably larger than our globe, and every one of them perhaps the centre of a system or group of worlds. And consider the two great lights which God hath made, "the greater light to rule the day, and the lesser light to rule the night:"—all these were made for glory and for beauty, and for usefulness; and are upheld by the word of his power—and the earth, and the sea, and all that in them is, was made by him also; and

his creating power continueth them in their kind, and his providence watcheth over and preserveth them.

Viewing these attestations of divine glory stamped upon the works of creation and providence, will exalt our conceptions of the deity, give us humbling views of ourselves, and kindle in our souls a flame of gratitude and devotion to the God and father of the spirits of all flesh, for his condescension and goodness towards such undeserving and ungrateful objects. "When I consider thy heavens, the work of thy fingers, the moon and stars thou hast ordained; what is man, that thou art mindful of him? and the son of man that thou visitest him?"

The miracles performed by our Lord, are called in Scripture "the Glory of God."

The miracles performed by the blessed Jesus, were at once exhibitions of Almighty power and acts of infinite compassion, benignity and love. He went about continually doing good. Touched with compassion on beholding the moral and physical evils which sin had entailed upon mankind, he taxed as it were the resources of omnipotence to gratify the yearnings of his sympathy; he penetrated the prison house of the slave and the dungeon of the captive; he walked through the midst of infection and disease: and in the valley of the shadow of death; he offered the privileges and blessings of the gospel covenant without money and without price; and that extraordinary mission which he commenced in the humble recesses of the manger, he closed in the torture and infamy of the cross. The last deeds of his public life were to provide a home and a guardian for his afflicted mother, to pray for his infatuated persecutors and murderers, and to seat a penitent and believing felon upon one of the thrones of paradise. Upon the altar of his divinity our merciful High Priest offered "himself a ransom for all, to be testified in due time." Fire from heaven con-

sumed the sacrifice, but the moment that it touched the altar that moment was it extinguished. And there was heard the voice of praise and the trumpet of Jubilee—and then did all the hosts of heaven celebrate the triumphs of “the word made flesh;” and while the righteous soul of our deliverer ascended to heaven “leading captivity captive,” his body sunk into the grave, and having reposed there sufficiently long to perfume its corruptions, and enliven its gloom, he rose again, and as he issued from the sepulchre, the radiant emissions of his glorious body described a light around it, which, like the chariots and horses of Israel, shall carry his people up to glory and to God.

In the rapid elevation and overthrow of these men whose name diffused terror, and at the shaking of whose spears the earth trembled—in these apparently untoward events, the reflecting christian will discover the ripening purposes of an all-wise providence, while he ponders over the epitaph of nations and their rulers. Many, indeed most of these individuals, have transmitted to posterity a character so exceedingly infamous that the execration of ages would but inadequately censure it. The desecration of churches and temples—cities and towns smitten with indiscriminate slaughter—evangelical truth and piety driven from the abodes of civilization, and feeding “in dens and in caves of the earth,” that flickering lamp, which “the prince of the power of the air” vainly endeavoured to extinguish. Civil and religious liberty trodden down by the ferocious bigot, and the loud universal cry occasioned by oppression, rapine, and murder—such, my brethren, are the posthumous remembrances of “the chief captains and the mighty men” of ancient and modern times. But was it thus with the “Captain of our salvation?” verily it was not.

He spoke, and the sightless eye balls of the blind were enlightened; he touched the loathsome and polluted leper, and that touch made him clean. To deliver his disciples in a time

of great peril and danger, he said "peace, be still," and the tempest was hushed into a calm. His benediction augmented a very few loaves and fishes into more than a superabundant repast for starving thousands. To furnish the Apostles with a motive for their confidence, he walked upon the liquid pavement of the sea. To bind up the breaking heart of a widowed and childless mother, who was following the remains of her only son to an early grave, he said "young man arise," and that instant, the mother and the son embraced each other and wept thanksgiving and praise. That Mary and Martha might see "THE GLORY OF GOD," he went to the tomb of their departed brother, and said "Lazarus come forth," and then did the empire of death shake, and the sceptre dropped from the palsied hand of the King of terrors, and the tyrant that reigned from Adam to Moses, and from Moses to Christ, grew pale and tottered on his throne, and the man that had been four days in the grave, came forth in the bloom of renewed existence, and the devout sisters of Bethany lifted up their voices and gave "GLORY" to "THE GOD OF ISRAEL."

The glory of God is illustrated in the worship rendered to him by his rational creatures on earth, and by the perpetual adoration of the church in heaven.

To sustain this proposition requires neither deep investigation nor elaborate discussion. Christianity, as a divine system of faith and morals, bears effulgently stamped upon it, the traces of its heavenly origin; and its admirable fitness to the wants and circumstances of man in every age, under every form of government, and in all the climates of the earth, abundantly proves that God is love; that the tenderest and holiest regards of infinite mercy are vouchsafed to fallen man; that there is a bow of privileges, promises, and assurances, over-arching the whole church militant; and that God is a spirit, and that he is to be worshiped in spirit and in truth.

Divine worship comprises,—1. An avowal of our sinfulness. 2. A grateful acknowledgment of the goodness of God.—3. An unreserved dedication of ourselves to the glory of God.

I. A penitent acknowledgment of our manifold and aggravated transgressions before God, can be the effect of no other cause than an operation or grace of the Holy Spirit; a painful state of conscience accompanied by apparent contrition may proceed from a fear of detection and consequent exposure and punishment; but such a confession as we have alluded to, can be extorted only by a divine agent, as in the day of pentecost, when “they that were pricked in their heart said unto Peter and the rest of the Apostles, Men and Brethren what shall we do?” Hence a sincere confession of sin bringeth glory to God, for by that act his omniscience is recognized—the doctrines of moral agency and personal responsibility are explained and established—the law is magnified and made honourable—God’s right of punishing the criminal is maintained—and his grace is set forth and glorified in the pardon of all who unfeignedly repent and believe his Holy Gospel. “And Joshua said unto Achan, my son, give I pray thee, GLORY TO THE LORD GOD OF ISRAEL, and make confession unto him; and tell me now what thou hast done; hide it not from me.” Joshua, 7. 19, &c.

II. Again, the rendering thanks to the munificent and gracious being who giveth us all things liberally to enjoy, is in fact and in principle, acknowledging that we have neither right nor claim to any of even the least of these blessings. And yet so profusely crowded are the most signal favours, into every moment of our lives, that the course of human existence acquires a greater conspicuousness from the advantages and comforts that embellish it, than it does from those painful events, and sorrowing circumstances, which disturb its progress. Hence every act of thanksgiving implies and acknowledges the receiving of an undeserved good; and by these also, do we make known

our dependence upon God; acknowledge our obligations to his rich and unmerited goodness; and exalt the exuberating liberality which watereth the ridges of the earth, setteth the furrows thereof, maketh it soft with showers, blesseth the springing thereof, crowneth the year with goodness, covereth the valleys with corn, and maketh the little hills to rejoice on every side and shout for joy. "And Jesus answering, said—Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God save this stranger."

III. The Almighty has an imperscriptible right to the uniform obedience and entire devotedness of all his rational creatures; nor can we, in the slightest degree violate, or even overlook these obligations, without being guilty of insubordination and injustice, and of opposing ourselves to the risks and penalties commensurate with such offences. Kings and rulers acquire their title to receive allegiance and submission, either by the suffrages of the people, by right of conquest, or by hereditary privilege: but God, who is King of Kings and Lord of Lords, is possessed of high and innumerable claims arising from the several acts of creation, redemption, and preservation. In the former case, a needy but ambitious adventurer, disguising his motives under the fascinating garb of patriotism, may revolutionize a whole state, dethrone the presiding sovereign, alter the succession to the crown, and turn the cherished offspring of a long line of powerful and opulent Kings into wanderers and fugitives upon the earth, without any resources, except the voluntary pension which the sympathy of other nations may bestow.

But the authority of God is paramount and supreme; his throne is established in righteousness; and his Kingdom ruleth over all. He taketh up the Islands as a very little thing, the gold and the silver, and the cattle on a thousand hills are his, all the inhabitants of the earth are as grasshoppers before him,



and in him we live, and move, and have our being. This scriptural view of the Majesty and power of Jehovah; the fact of our being entirely dependent on him; the impossibility of satisfying the soul with any thing less than the fruition of God; the intimate union subsisting between the body and the soul; the redundant capabilities of both; and the high moral duties which divine grace enables them to discharge; all these, with one voice, declare that it is our privilege and our duty to be entirely dedicated to God. *“Ye are not your own. For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God’s.”*

The glory of the divine being is continually set forth in the adoration of the church triumphant. On earth “the church of the living God” has been a slave in Egypt, a pilgrim in the wilderness, a captive in Babylon, a disconsolate widow at Calvary, an alien in Judea, despised and persecuted in Rome, and a reproach [and an outcast every where. But in heaven she is clothed in the robes of imperial beauty. Having the Sun for her vesture, the Moon under her feet, and a diadem of twelve stars upon her head, she shines forth with the glory of God—and her thousands, and tens of thousands of thousands, fill the streets and palaces of new Jerusalem with the melody of their anthem “BLESSING AND GLORY, AND WISDOM, AND THANKSGIVING, AND HONOUR, AND POWER, AND MIGHT, BE UNTO OUR GOD FOR EVER. AMEN.”

To conclude—The glory of God is pre-eminently manifested in the plan or economy of salvation by Jesus Christ.

3 Glory is the imperial crown of the Godhead: All the lustre, richness and magnificence of which this diadem is composed, are continually shining in one concentrated beam throughout the wonderful scheme of redemption. In this incomprehensible mystery all the perfections of deity co-operate and harmonize;

all the powers of heaven seem to be united,—the innumerable company of angels laud and magnify the wonders of redeeming grace; the four living creatures and the four and twenty elders fall down before the throne; the whole church of the first born adores "*the word made flesh*," and the river of life, as it were becoming animated and vocal, joins in the song of universal praise, and the voice of the most high, "*like a noise of many waters*," proclaimeth throughout heaven and earth that "MERCY AND TRUTH ARE MET TOGETHER," and that "RIGHTEOUSNESS AND PEACE HAVE KISSED EACH OTHER."

But to see "the glory of God in the face of Jesus Christ," let us, by a very familiar comparison, endeavor to apprehend the state and condition of the world before the Lord revealed the purposes of his grace, and declared that the seed of the woman should bruise the serpent's head. Let us suppose all mankind to be immured in one vast dungeon, dark, deep, and fearful,—in which no ray of light had ever entered; where all the agreeable changes of time resolved themselves into starless, dreary midnight, where the faintest whisperings of hope could not be heard, and where there was no sound but the moanings, and cries, and shrieks of the languishing captives, and the appalling clank of the chains and fetters that wasted away their flesh. Let us suppose the sentence of condemnation pronounced upon, and registered against, all these wretched objects; the executioner consummating the decisions of inflexible justice, in consigning them both body and soul to a lake of fire flowing beneath the deepest caverns of the prison house, there to be tormented for EVER AND EVER.

Pursuing the contrast—let us strive to image forth a view of heaven. The King thereof is the Lord of Hosts, here there is no night, for the sun shines perpetually, and that sun is the glory of God, and the Lamb. There is a temple here, whose gates are open continually, and in which the voice of praise and

gladness is constantly heard. There is also a perpetual Sabbath, and the inhabitants worship God in spirit and in truth, and in the beauty of holiness. The cities of this kingdom are surpassingly grand; the walls thereof are very high and composed of Jasper, the foundations are garnished with all manner of precious stones. These superb enclosures are pierced by twelve gates of pearl, and twelve blessed angels are the keepers thereof. The streets of these cities, and the palaces, are of pure gold, transparent as glass; the country surrounding each city is clothed in living green; rivers of water, clear as crystal, and proceeding from the throne of the Sovereign, preserve this permanent bloom; trees, bearing all manner of fruit, grow by the sides of the river; and the very air itself is perfumed with the presence and blessing of God.

The inhabitants of this delightful country are Kings and Princes; they are clothed in garments of white; they carry palms in their hands, and have crowns upon their heads. All tears are wiped away from their eyes, they dwell in the presence of God, where there is fulness of joy, and are seated on his right hand, where there are pleasures for ever more. In a word, they are perfectly happy; and their happiness, always increasing, will endure for EVER AND EVER.

Now Jesus Christ, my brethren, by his sufferings and death on the cross, has redeemed us from sin, and death, and hell, feebly set forth in the notion of a dungeon, &c. and has raised us to the enjoyment of supreme felicity in heaven, a meagre idea of which, has been furnished under the picture of a Kingdom. In the accomplishment of this great deliverance, all the attributes of God were graciously engaged. MERCY implored for a fallen and ruined world,—LOVE suggested a plan of salvation. WISDOM devised it—and the hand of OMNIPOTENCE wrought the amazing prodigies. In the mystery of the incarnation the blessed Jesus united the divine and the human nature.

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As man, he suffered and died in our room and stead, "*the just for the unjust;*" and as God, he made full and ample atonement for the sins of universal man and actually saves all who unfeignedly repent, and believe with the heart unto righteousness. He satisfied the claims of divine justice, and effected our peace and reconciliation. "He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed."

This admirable plan of salvation, consummated by the death of our Lord Jesus Christ, and published to the world by the preaching of the Gospel, as with a voice like unto "*a noise of many waters,*" Ezekiel beheld modelled in the visions of prophecy, when he saw "*the glory of the God of Israel*" coming "*from the way of the east,*" and shining like the light of the sun, over all the earth. In this divine institution, it is explained how God may be just, and yet the justifier of all who believe on Jesus. Here the supreme authority of the King of Kings is inviolably maintained: the exactions of divine justice are paid to "the uttermost farthing;" the sanctity of the law is upheld; the exceeding sinfulness of sin is perceived and felt; mercy and grace are exalted; the love of our heavenly father is manifested; death is abolished; life and immortality are brought to light; and "a new and living way" is opened "into the holiest by the blood of Jesus:"—

"Here the whole Deity is known,
Nor dares a creature guess;
Which of the glories brighter shone,
The Justice or the Grace."

LET US NOW, IN THE SECOND PLACE, DESCRIBE THE PROGRESS OF THIS GLORY TO ITS ULTIMATE DIFFUSION OVER THE WHOLE EARTH.

Before time began, or eternity disclosed its wonders, the beneficent creator of all was happy in the contemplation of his

own infinite perfections. Eternity was comprised in his existence—love, pure, holy love, composed the very essence of the divine nature; the angels, the first productions of his creating fiat, reflected, through the works of his hands, the beautiful offspring of his power, wisdom, and goodness; and the heaven of heavens was filled with his glory. To gratify his inexhaustible love he enlarged the boundaries of his empire—he spoke, and a host of worlds, each abounding with beauties, resources, and wonders, arose from nothing—he touched them, and the promiscuous masses of creation assumed an exquisite symmetry and finished elegance—and every part of these new dominions did God (probably) fill with an innumerable variety of creatures, from the lordly mammoth whose ponderous step shakes the earth, to the despised beetle that is crushed beneath our feet. Then did the morning stars sing together, and then did the sons of God shout for joy: and while the music of this concert rendered the new creation vocal, he made man “*in his own image,*” pronounced him to be good, and graciously installed him the subaltern lord and proprietor of the universe. Gen. 1—26. Ps. 8—6, 7, 8.

Man was now supremely happy, dignified by the impress of his maker’s image, and the peace and the love of God dwelling richly in his heart. The luxuries of paradise were spread upon his table, the winds loaded with fragrance breathed only to refresh and delight him, and the doors of heaven stood invitingly open, to ravish his soul with the prospects of an “*inheritance incorruptible and undefiled,*” which God hath reserved for him. But, my brethren, man, yielding to temptation, fell—yes, fell from his palmy and exalted state into condemnation and ruin. By the daring violation of a precept, which it was at once his duty and his privilege to observe, sin and all its fearful consequences and penalties were entailed upon the human race. “*For by one man sin entered into the world and death by sin, and death has passed upon all men because all have sinned.*”

The workmanship of the eternal, however, was not to be blasted with irremediable ruin, by the malevolence and subtlety of him, who was the destroyer from the beginning. God found out a ransom. Coeval almost with the perpetration of human guilt was the revelation of divine mercy; and the sorrow which preyed upon the heart of Adam and Eve, when driven out of paradise, must have been greatly alleviated by the consoling assurance, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

Now, while the frownings of divine justice covered the earth, like a thick cloud, threatening to destroy its proscribed inhabitants, did the sun of Gospel salvation, which has since arisen upon the world, with healing under its wings, benignantly disclose its dawning rays; and these, acquiring brilliancy and fervour as the day of Christ approached, each succeeding age dispersed the mists and shadows that partially concealed the beautiful form of Christianity, till at length she burst forth from the ceremonial chains that enthralled her, and taking her station on the summit of MOUNT CALVARY, she held up the lamp of life, filled with the unction of the Holy Spirit, and flaming with "THE GLORY OF GOD, to the benighted nations of the earth, proclaiming with a voice sweeter than the music of angels' speech," "the grace of God that bringeth salvation hath appeared to all men, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;" who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus. ip. 2, 11—14.

The glory of God, as displayed in the gradual unfoldings of the Gospel, was manifested in the covenant of circumcision made with Abraham.

The provisions of this covenant, which God made with the patriarch when he was ninety and nine years of age, prefigured, in its concomitant ceremonies and sacrifices, the expiatory sacrifice of the cross, and also the inward purity and holiness that would be wrought in the hearts of believers, through the operation of the Holy Spirit.

The progress of this divine glory may be discerned in the institutions of the levitical economy.

The whole ecclesiastical polity of the Jewish people had an immediate reference to the gospel dispensation. Their whole religious system, stood in the same relation to the Gospel as the Moon does to the Sun. The Moon shines during the night, is frequently obscured by eclipses, or partially concealed by heavy mists and clouds: and besides all this, it derives all its lustre and beauty from the Sun. The mosaic dispensation shone, and that but feebly, during the long night of legal ordinances; and whatever light it shed upon the understanding, or whatever utility and advantage it conferred upon the nation, were all derived from the efficiency of the Gospel. The Apostle, perhaps, beheld a symbolic illustration of these affinities, when he saw a woman in heaven, clothed with the *insignia* of imperial state. "And there appeared a great wonder in heaven; a woman clothed with the Sun, and the Moon under her feet, and upon her head a crown of twelve stars."

The vocation, or call of Moses in the burning bush, and the Aaronical priesthood, prefigured sacerdotal acts and functions of our High Priest, according to the order of Melchisedec; the numerous sacrifices typified the blood shedding and death of our Lord Jesus Christ; the law performed the tutorial office of a schoolmaster to lead us to Christ, that we might be justified by faith; the miraculous passage of "the Red Sea," denoted the moral deliverance wrought in conversion; the conquest of

the Canaanitish nations symbolized the spiritual triumphs of the believer ; and the ultimate establishment of the tribes of Israel in the promised land, represented the rest that remains for all the people of God.

The glory of the God of Israel, shining through every succeeding development of the plan of redemption, was exhibited by the star that appeared in the east.

Uniform precision, regularity, and design, characterize the gradual and stately progress of the divine glory. Like the sun it appeared in the East, and following the radiant path of that luminary, it still continues to advance in a Westerly direction, warming, enlightening, and renovating the nations of the earth. The appearance of this star, illuminating the eastern horizon, produced a very deep and general sensation. The western empire caught a glimpse of the approaching revolution ; and the guilty Herod, dreading a competitor, quailed upon his throne. The temple of war was closed in the imperial city ; and Daniel's weeks of years were drawing to an end. The astronomers relinquished their sublime speculations ; Philosophy came from afar to offer its homage at the stable ; and Hope descended from heaven, and kindled a glow in the hearts of those who were devoutly waiting for the consolation of Israel. Then did the day spring from on high visit us, to give light to them that sat in darkness ; and then did the angelic choirs appear unto the shepherds of Bethlehem ; and then was the world rejoiced with the gratifying intelligence that the Messiah was born, to be a light unto the Gentiles, and the glory of his people Israel.

The appearance of John the Baptist preaching repentance, and declaring the kingdom of heaven to be at hand ; the presentation of our Lord in the temple ; his baptism and retreat into the wilderness ; his transfiguration upon Mount Tabor ; the calling

of the Apostles, and many other remarkable incidents of the redeemer's public Mission, pointed to "*The glory of the God of Israel*" coming "*from the way of the East, and the earth shining with his glory.*" The crucifixion of our Lord on Calvary, and his subsequent resurrection from the dead and ascension into heaven, were also rays of this excellent glory; and shining more effulgently and more intensely than any previous issues of this celestial font, they explained the way of God more perfectly; and gave, to the inscrutable arrangements of his diffusive mercy and benevolence, a greater prominence, a more gracious aspect, a more illustrious mien, and a more divine character. The loud voice of the Messiah, declaring "it is finished," the rending of the veil of the temple; the bursting of the rocks and mountains in the vicinity of Jerusalem; the darkness of "the ninth hour," which hung like a funeral pall over that devoted city; and the disrupture of the graves, and the resurrection of the dead—these were the magnificent obsequies of our adorable priest and victim, and they proclaimed with a voice that reverberated from the centre, to the extreme verge of creation's ample circumference, that God was glorified in the death of his Son.

The effusion of the Holy Spirit on the day of pentecost, and the spread of the Gospel, by the ministry of the Apostles, set forth the dissemination of the glory of God.

While the immaculate body of our divine master lay in the tomb, his bereaved and disconsolate church were as sheep scattered, and without a shepherd. They had long cherished the fallacious hope that he would restore the Kingdom to Israel; the visions of wealth and power, arising from the speculations of their own distempered minds, continually bewildered them; Sceptres, thrones, and coronets, were the phantoms which betrayed them into the most extravagant views; and they believed that Christ would, as the lineal descendant of their ancient

kings, place the Crown of David upon his own brow, break the Roman yoke, and raise the Jewish name and dominion to their former splendour and opulence.

But other honours than those which policy and conquest bestow upon their votaries, were reserved for the followers of him whose "Kingdom is not of this world." To proclaim "the glory of God, in the face of Jesus Christ." To preach the gospel of the Kingdom "in the demonstration of the spirit, and with much assurance." To turn both Jews and Gentiles of all nations and kindreds, "From darkness to light, and from the power of Satan unto God;" to be the Ambassadors of "the blessed and only Potentate, the King of Kings and Lord of Lords"—to be wise master builders in the erecting of that living temple, the corner stone of which Jesus laid in the offering up of his body on the cross; and to set up an inward heaven in the heart, even RIGHTEOUSNESS, PEACE, and JOY in the Holy Ghost—such, my brethren, were the distinctions which Jesus conferred upon his disciples, and such were the great and mighty works which he enabled them to achieve. These prodigious marvels they accomplished by the power of the Holy Spirit, which the Messiah, agreeably to his promise, effused upon them on the day of Pentecost; and they all tended to set forth "*the glory of the God of Israel, who only doeth wondrous things.*"

Having received power from on high, the very men who behaved in so dastardly a manner, while their Lord was in the hands of his enemies, now came forward boldly: and at Jerusalem itself, and in the face of the High Priest, and the Rulers of the people, they declared that "Jesus of Nazareth" which they had crucified and slain, was "both Lord and Christ." Before the Holy Spirit was poured out upon them, one trembled under the assertions of a menial; and the rest, intimidated by the voice and gestures of popular fury, or terrified at the formidable appearance of the imperial troops, left the blessed suffer-

er to his fate, and forsook him and fled. But the Holy Ghost came upon them, and the power of the highest overshadowed them; and then the illiterate *Fisherman* of Gallilee miraculously acquired the gifts of the learned, and the fugitives of the *Pasover*, became the heroes of the *Pentecost*. Strengthened by the might of God; in the inner man, and desirous to promote and diffuse his glory, they regarded not either the violence of licentious mobs, or the menaces of a corrupted magistracy, or the anathemas of a bigotted priesthood, or the uplifted sword of the legionaries of Rome. They preached *Christ* and the power of his resurrection, and their words prevailed mightily. Thousands were savingly converted to God; the first Christian Church was planted in the Jewish Metropolis, and proceeding from thence according to the ancient prediction, "*From Sion shall the law go forth,*" it spread throughout the Roman and Parthian Empires, until that which originated in the obscurities of a private room, and with a few individuals, despised for their poverty and ignorance, established itself among the soldiery in the camp; penetrated the recesses of the forum; entered into the abodes of rank and opulence; and at length ascended the throne of the Cæsars.

During the succeeding ages of the Church "*The glory of the God of Israel,*" advanced by the effusion of the holy spirit, continued to shine, illuminating the darkened understandings of the vicious and the ignorant; enriching the poor and the needy; comforting the distressed and the afflicted; lifting up those that were cast down; reclaiming all that wandered in the cloudy and the dark day; and, like the sun which God hath made, it still pursues its course, and will continue to do so, until the mountains and the hills shall rejoice on every side; and the trees of the wood break forth into singing; and the floods clap their hands; and all nature with a loud and mellow voice declare—"Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen."

The establishment and diffusion of religion, in the Transatlantic, or Western hemispheres; and what is now being done, in nearly all the habitable parts of the globe, for effecting the same objects, develop the maturing plans of the Almighty, and shew forth his glory in the evangelization of mankind. A combination of religious institutions, with the Venerable Bible Society at their head, are, and have been for several years, laboriously and successfully engaged. To glance at the exertions of these Societies, which have come up to the help of the Lord against the Mighty, would be a task of no ordinary magnitude; and perhaps our best apology for declining it, may be drawn from Paul's excuse for not enumerating all the ancient worthies of Israel,—“time would fail me.” Again, the operations of these benevolent associations are published so regularly, and in such popular shapes and forms, and in such cheap and multitudinous editions, that any remarks on the present occasion, would be repulsively prolix, and not unlike holding up a taper to enlighten a place, upon which the sun is shining in his clearness.

THIRDLY, WE SHALL ADVERT TO THE HONOUR THAT WILL REDOUND TO GOD, AND THE SIGNAL ADVANTAGES THAT WILL ACCRUE TO MAN, FROM THE UNIVERSAL SPREAD OF DIVINE GLORY.

The prophet, in this remarkable vision, the interpretation of which is the subject of our meditations, beheld the glory of God, that is certain remarkable appearances, which, on this occasion, he describes to have been a whirlwind coming from the North, and carrying, as it were upon its wings, a very great cloud, and a fire infolding itself, and the cloud and the fire encircled by a bright halo, having the colour of amber; out of the midst of this cloud, there came the likeness of four living creatures, each one having four faces, and four wings. There were also wheels, very curiously wrought and filled with eyes; and the spirit of the living creatures dwelling in the wheels, occasioned their motion;—over these *phenomena* was spread

a very magnificent arch, like unto the rainbow, and this overwhelming representation, he calls "*the appearance of the likeness of the glory of the Lord.*"

Ezekiel saw this host of symbols coming from the way of the East, and gradually advancing, preceded by a voice, like unto the noise produced by many waters impetuously rushing down abrupt and rocky declivities; and as he watched their progress he discovered that they proceeded towards the West, and that they ultimately covered the whole earth, and poured upon it such a flood of splendour, that every part thereof shone as with the brightness of the sun. "Afterward he brought me to the gate, even the gate that looketh towards the East; and, behold, the glory of the God of Israel came from the way of the East; and his voice was like a noise of many waters; and the earth shined with his glory."

To notice, with some degree of order, the honour that will redound to God, from the spread of the divine glory, by which, we understand in this place,—*the preaching of the Gospel to, and the embracing of it by, "all nations and tongues, and kindreds and people:"*—we may observe

The truth of God will be honoured in the accomplishment of prophecies referring to that event.

The truth of inspired prophecy is deeply pledged. Several predictions of the Old and New Testament declare, and that with the greatest confidence, and in the most explicit terms, that the gospel shall be preached to all the inhabitants of the earth; that the Jews, now a dispersed and insulted people, shall be gathered in with the fulness of the Gentiles: that the wars, which have so often desolated the world, and that are still filling it with the miseries of orphanage, widowhood, &c. shall be brought to an end:—that the science of human slaughter shall be learn-

ed no more, and that those who formerly delighted in war, shall cultivate the arts of peace and social harmony. Many of the most illustrious of the prophecies have received their fulfillment. Holy men of God, speaking as they were moved by the Holy Ghost, foretold the fall of mighty empires, the subversion of governments and constitutions, the death of renowned Princes, Legislators and Warriors; the birth, mission, and death of our Lord Jesus Christ, the destruction of the Jewish Commonwealth, and a great number of other events, equally momentous and important. All these occurrences they described with the accuracy of historians, relating past or contemporary transactions, though none of them occurred till centuries after the eloquent tongues that had announced them were smitten with the dumbness of the grave. The present condition of Babylon, Ninevah, Tyre, Sidon, &c. or rather the scites of these once opulent cities, the eventful life of Nebuchadnezzar; the death of Darius; the brief but dazzling career of Alexander; the absorption of the Medo-Persian empire, by the Greeks; the diminished glory of Rome, the ruins of Jerusalem, and the abject state of the Jews even to this day—these verify the truth of prophecy, and honour the truth of God.

But there are many predictions which affirm that the world, (at least in a general sense,) shall be evangelized; that the saving knowledge of God will be so universal, that "*no man shall say unto his neighbour, knowest thou the Lord, for all shall know him, even from the least unto the greatest.*"

The ascendancy of religion, the triumphs of divine grace, the dissemination of the sacred scriptures, the exaltation of the cross, and the prevalence of the interests and kingdom of Christ, are set forth in very animating and unequivocal language; and being assured, my brethren, that not "one jot, or one tittle," shall in any wise pass away, "till all be fulfilled," we confidently look for the appearing of that day when the truth of God shall

be honoured, in the verification of the prophecies ; and visions which declare that the whole earth shall shine with his glory.

Again, the faithfulness of the Almighty will be honoured in the fulfillment of numerous promises.

The promises of God are recorded for the consolation and encouragement of his people ; they are deservedly called " great, exceeding, and precious ;" they are, to the church in the wilderness, a strong hold in every time of adversity ; a covert and a hiding place from the storm ; as the shadow of a rock in a thirsty land, where no water is ; a light shining in the darkness ; and they give to the believer, who constantly reposes upon their veracity, a refreshing foretaste of that happiness, which is reserved for all who endure unto the end. These infallible assurances have been the hope of the Patriarchs ; the theme of the Prophets ; the vision of the Seers ; the burden of the Apostles ; the honour of the Evangelists ; the comfort of the Martyrs ; and the glory of the church. The inestimable blessings comprised in these promises have been profusely shed upon the world. An innumerable posterity to Abraham ; " the covenants and the giving of the law, and the services of God," to the seed of Jacob ; a great " High Priest" to the sanctuary ; an advocate to the sinner ; an atoning sacrifice to the guilty ; a saviour to mankind ; and heaven to all who shall " be found of him in peace, and without spot, and blameless :"—such are the benefits which men have derived, and still continue to draw from the fulfilling of the promises ; and by the fulfilling of them, the truth or the veracity of the most high is exalted and honoured.

But, another consequence of the diffusion of the divine glory, will be, that the power of God will be honoured in the final overthrow of all his enemies.

The Apostle declares that the carnal mind is enmity against

God; and that this enmity includes a contempt of his law, and a defiance of his authority. The divine being is essentially just, and holy, and good; and nothing can more incontestably prove the inbred corruption of the human heart, than the malevolent opposition which it maintains against him. But when his glory shall have been universally disseminated, then shall he make bare his arm, and then shall "his enemies lick the dust," and then shall his kingdom be established and rule over all.

By far the greater portion of mankind live in avowed hostility to God; they have arranged themselves under the banner of his arch-enemy; are continually in arms against him, and prosecute as sanguinary a warfare as their puny resources will allow. To vanquish and utterly root out these "armies of the aliens," would, on the part of the Lord of Hosts, be but the work of an instant. The extirpation of the Antediluvians; the destruction of the Sodomites; the overthrow of Pharoah and his legions; the defeat of Sisera and his troops; and the annihilation of Sennacherib, and his one hundred and eighty-five thousand warriors;—all these demonstrations of power, shew that God can, with the greatest facility, and whensoever he chooses, utterly destroy all his enemies. They are permitted, however, to live for a season, for "The Lord is not slack concerning his promise, as some men count slackness, but is long-suffering to usward not willing that any should perish, but that all should come to repentance." 2 Pet. 3—9.

Jehovah, by a preached Gospel, is going through the earth, "conquering and to conquer." This benign but powerful agent is softening the hearts, subduing the wills, illuminating the minds and regenerating the souls of men, of every possible variety of rank, religion, and climate. Every day is diminishing the number and influence of his opponents, and increasing the number and zeal of his followers. Every day is adding to the trophies of his grace, and inserting new Jewels in his crown. The

idolatries of the EAST, the superstitions of the WEST, the fashionable profligacies of the SOUTH, and the apathy and stoicism of the NORTH, are all giving way; yes, my brethren, these and every thing else which setteth itself up in opposition to God, are falling down before the spread of divine glory, as the image of Dagon did before the Ark of the Covenant; the beast that has received the deadly wound will soon die; and the seven thunders will soon utter their voices and proclaim—"the harlot and the false prophet are burned with fire; the lamb has overcome his enemies; and Babylon, the great is FALLEN, IS FALLEN, and shall rise no more for EVER."

To conclude, the sovereignty of God will be honoured through the prevalence of the divine glory, by the establishment of his spiritual empire on earth.

On this head the Scriptures are both positive and explicit. They declare that the son shall have the heathen for his inheritance, and the uttermost parts of the earth for his possession; and that the kingdoms of this world shall become the kingdoms of our God and of his Christ, and that he shall reign for ever and ever. The kingdom or spiritual empire of God, on earth, forms at present but a very small territory, and most of its subjects consist of the lower and middling classes. The devoted founder of christianity opened his career, not amidst the imperial splendours of a palace, but in the destitution of the manger; he chose for his earthly parents, not the Cæsars and the Cleopatras of the age, but an humble mechanic and a portionless virgin;—to overturn the principles of a specious philosophy, to controvert the positions and decry the usages of a fallen world, to make the ambitious humble, enlarge the heart of avarice, to expand the frozen sympathies of the miser, to make the vindictive generous and charitable, to pull down the strong holds of SIN and SATAN, and to set up his everlasting Kingdom, to atchieve these great moral triumphs, the beloved Jesus selected

twelve illiterate men, without worldly influences, or resources ; and though they were opposed by the power of the Romans, the intolerance of the Jews, the licentiousness of the Pharisees, and the pedantry of the Greeks, their word grew and mightily prevailed, until that religion, which, at the first, its founder compares to a grain of mustard seed ; became a tree whose height aspired to the heavens, whose branches were soon spread over Palestine, and the then known parts of the world ; and are now spreading over all the earth, with all the privileges and blessings of the Kingdom of the God of Israel.

A great deal however remains to be done, before the state of divine sovereignty to which we are referring can be established. "The most high (even now,) ruleth in the kingdom of men, and giveth it to whomsoever he will," but notwithstanding this absolute supremacy, two thirds perhaps of our fellow creatures, are sitting in darkness, and in the region of the shadow of death. Palestine, the cradle and the tomb of the Patriarchs, the theatre of our Lord's miracles, and the field of his Apostolic missions, is shorn of all its glory. There, the Cross is obscured by the CRESCENT—there, Christianity is trodden down by the profaning foot of the Moslem—and there, the religion of the blessed JESUS, is superseded by the reveries and impositions of MAHOMET.

Other parts of the world present as repulsive and degrading an aspect : but still the word and promise of God are sure ; and they declare that his kingdom shall be set up in the hearts of the children of men ; that it shall rule over all ; and that of it there shall be no end. Relying then upon this sure word of prophecy, and discerning in the signs of the times the indications of its completion, we look forward with extacy to that day, when "the stone that was cut out of the mountain, without hands, shall break in pieces the iron, the brass, the clay, the silver, and the gold ; and become a great mountain that shall fill

the whole earth." This hope, full of the glory of God, causes the wilderness around us to rejoice and blossom as the rose ; and creating in our hearts a more vehement desire, to behold the crown of universal empire placed upon the head of our adorable redeemer, we are almost persuaded to believe, that we hear the multitude of celestial voices proceeding from the throne of heaven, announcing the event, and saying—Alleluia. Alleluia. For the Lord God Omnipotent reigaeth.

Having noticed the honours that shall redound to the Almighty, from the promulgation of the gospel, but one duty more remains for us to perform, namely to glance at a few of the most conspicuous advantages that shall from the same cause inevitably accrue to man. The gospel is, in reference to what it accomplishes, that gracious and holy constitution, which God has devised for the moral recovery and redemption of a sinful and fallen world ; and all the blessings and enjoyments of this great salvation, it holds out to all, upon the simple conditions of repentance towards God, and faith in Our Lord Jesus Christ. Therefore, the advantages derivable to believers, from the free and undeserving favour of God, enabling them to fulfil these indispensable conditions, must concur in dignity, value, and importance, with the exalted source from whence they emanate. They must of necessity be worthy of the name, worthy of the benevolence, worthy of the power, worthy of the love of God ; and they must moreover be immediately adapted to the circumstances and situation of man, in this life, and be capable also of perpetuating his happiness through all the ages of eternity.

Special

“ Godliness,” says the Apostle, “ is profitable for all things, having the promise of the life that now is and also of that which is to come ;” and hence, the Gospel bestows the benefits of civilization where the miseries of barbarism have prevailed ; it gives the incalculable comforts and virtues of peace, in exchange for the afflictions and atrocities of war ; and those who were

formerly, and by nature, children of wrath, and heirs of perdition, it transforms into children of God, and heirs of the kingdom of heaven.

The Gospel is the Envoy of heaven, and the design of its embassy is to promote "the glory of God, in the face of Jesus Christ," effectuating the present, the full, and the future salvation of all who embrace it. But in producing these immortal results, how general, and yet how special, how incomprehensible, and yet how rational, is the order of its operation. Adequate to the exigencies of all, it condescends to meet individual cases; travelling through the earth in the greatness of its strength, it has hourly to contend with the fiercest and most formidable antagonists, and though continually engaged, laboring for the destruction of sin, the abolition of death, the overthrow of Satan, and the felicity of mankind, it overlooks not the privations of the poor, or the sighings of the penitent, or the groanings of a wounded spirit, but kindly stoops to administer succour and consolation to all.

Among the advantages which men procure from the preaching of the gospel, are the following: It brightens the gloomy abodes of disease and poverty; smooths the bed of pain and sorrow; eases the troubled conscience, and calms the disquieted mind; instructs the ignorant, makes wise the simple, and enables the feeble to wax valiant in fight. It creates hope in the bosom of the penitent, causes the mourner to rejoice, and sheds a ray of heaven upon the soul of the expiring saint, to light him through the dreariness of the grave. In fine, the gospel, taking individuals, communities, tribes, and nations, by the hand, leads them up from savageism to humanity; from irreligion to piety; from idolatry to the sublime worship of the true God; from spiritual death to spiritual life; from the arms of the wicked one into the bosom of Abraham; and from the threshold of hell to the thrones of heaven.

The way, and the only way, to the Kingdom of glory, where Jehovah reigns in the plenitude of sanctity and of power, is thro' the Kingdom of grace, that is by receiving and enjoying righteousness, peace and spiritual joy, through believing on Jesus Christ. Divine mercy has condescended to become the porteress of this kingdom, and she has flung open its doors that we may enter. The still small voice of love tells us that there is room ; God is inviting us, Jesus is beseeching us, and the Holy Ghost is imploring us to come in. Shall we continue deaf to these tender solicitations ? Will you—can you my brethren resist such touching and eloquent appeals ? Are you so infatuated as to reject such benefits ? They are offered to us ALL “ without money and without price,” and ALL may obtain them NOW. Yes, *every* soul in this congregation and at this *very* moment too, may receive and enjoy them in all their unction and fulness. But if neither the open portals of the Kingdom, nor the voice of love, nor the invitations of God, nor the intreaties of Christ, nor the intercessions of the Holy Spirit—if none, nor all of these, O Sinner, can make any impression upon your heart or conscience, then I beseech you, upon my bended knees I beseech you, to pause—to reflect—to examine yourself, and see how matters stand between you and “ the Judge of all the Earth.” The grave is opening beneath you, the angel of death is hovering over you, the wrath of God is pursuing you, the tenure by which you hold existence is exceedingly precarious, and if you die in your present condition, all—all is lost for ever. Come then and taste that the Lord is gracious and merciful ; and although you may have entered this chapel, with a polluted soul, you will go down to your house justified ; and aspiring after greater attainments, your exulting spirit will exclaim in the language of the Royal penitent, “ Blessed be the Lord God, the God of Israel, who only doeth wondrous things : and blessed be his glorious name forever ; and let the whole earth be filled with his glory. Amen and Amen.”

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