Blessedness of those who shall ascend to Glory without dying.

A

SERMON

DELIVERED BEFORE THE

HAMPShIRE MISSIONARY SOCIETY,

AT THEIR

ANNUAL MEETING,

IN

NORTHAMPTON. AUG. 21, 1817.

By Rev. Samuel Whitman, A. M.
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WILLIAMSBURG, MASS.
Published by Ezekiel Cheever.
H. J. HOWLAND, PRINTER,
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At a meeting of the Hampshire Missionary Society, holden at Northampton, August 21, 1817,—

Voted, That Rev. Messrs. Williams and Knapp be a Committee to give the thanks of this Society to Rev. Mr. Whitman for the Discourse delivered before them this day, and request a copy of him for the Press.

A true copy—Attest,

P. Williston, Recording Secretary.

August 23, 1817.
BLESSED IS HE THAT WAITETH AND COMETH TO THE THOUSAND THREE HUNDRED AND FIVE AND THIRTY DAYS.—Daniel xii. 12.

Moses and the prophets, Christ and his apostles, everywhere, pronounce blessings upon all those who fear God, and keep his commandments: for with him who giveth liberally, and upbraideth not, "there is no respect of persons."

Religion, by all the sacred writers, is expressed by a great variety of terms and phrases; and, whatever term or phrase is used to express the religious character, they never fail to annex the blessing. Hence "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble." "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance." The persons in the text, therefore, are not declared blessed merely to distinguish them from sinners; for there always was, and ever will be, an essential moral difference between the righteous and the wicked. But the declaration was no doubt made on account of the peculiarity of circumstances and situations in which they would be, when they should come to the time to which the beloved prophet refers in the text. "The Lord loveth judgment, and forgiveth not" any of "his saints." But there will be a most singular and glorious manifestation of divine power and grace, when the Almighty Savior shall appear in the clouds of heaven without sin unto salvation; and confer blessedness on those saints of the Most High, who shall wait and come to the thousand three hundred and five and thirty days.

The object of the present discourse is to exhibit, according to the understanding of the speaker, the sense of the period mentioned in the text, together with two other periods mentioned in the context: one of which is ex-
pressed in plain terms, namely, a thousand two hundred and ninety days; the other, in symbolical terms, by a time, times, and an half. And that this period is three and a half prophetic years, and that, when explained, it means a thousand two hundred and sixty years, I conclude, all writers on the prophecies, except papists, are agreed.

It appears from the context, that the prophet looked forward to a time of trouble. He saw that this trouble would continue for a time, times, and an half, which is 1260 years. And according to my understanding, we may learn from the context how long it would be before this period or time of trouble would begin. But in this it becomes me to speak with great diffidence; for respecting it, the most learned writers are not agreed.

In his Dissertation on the Prophecies, Mr. Faber has given his opinion, when the 1260 years did commence, and therefore when the Millennium will commence. It may be, however, that he is not correct: that he lays too much stress on profane history. It is possible, therefore, that some of his conclusions may not be correct. The Bible is the only sure guide.

According to statements now made, the particular things which require present attention are these:

I. Concerning the periods mentioned in the context, the one expressed in plain terms, the other symbolically.

II. Concerning the period mentioned in the text, and reasons why they who wait and come to this period, are blessed.

1st. What are we to understand by the 1290, and 1260 days?

An account of the period 1290 we find in the verse immediately preceding the text. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. From this, says Mr. Faber, "It might be thought that the daily sacrifice should begin to be taken away as soon as the abomination of desolation should be set up." But, saith he, the following passage in Daniel viii. 9—12, shews it is not so. "And out of them came forth a little horn, which waxed exceeding great, towards the south, and towards the east, and towards the pleasant land. And it waxed great even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised,
and prospered.” This passage, in the judgment of our author, sufficiently shews that these twelve hundred and ninety days are to be computed, not from the taking away of the daily sacrifice, but from the setting up of the desolating abomination, which in the course of its triumphant progress should take away that daily sacrifice and pollute the sanctuary.” But how this passage proves the correctness of his comment on the other, namely, the verse immediately preceding the text, I do not discern. It is clear to my understanding, that the setting up of the abomination infers the taking away of the daily sacrifice: the very setting up of the one is the abolition of the other. It is granted, however, that our author is consistent with his own hypothesis; but, as it appears to me, he does not agree with the declaration of the prophet. This, I think, is evident from the words immediately preceding the text. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Prideaux, as well as Faber, supposes that this number, 1290, expresses the duration of the desolating abomination, whereas the truth of the case is, the duration is expressed by 1260. Prideaux says, “that, Daniel, chap. xii: 11, reckons the duration of the profanation by the number 1290 days. This being the case, an objection, he says, is raised, because this number exceeds by 30 the years of the profanation of antichrist. “Many things,” he says, “may be said for the probable solving of this difficulty, but I shall offer none of them.” It appears to me that the difficulty is founded upon a misunderstanding of Daniel’s declaration: for Daniel has not said, that the duration of the desolating abomination shall be a thousand two hundred and ninety days: the duration was before expressed by a time, times, and the dividing of time; which being explained is found to mean 1260 years.

Bishop Newton, treating on the prophecies of Daniel, when he comes to the words of our text, observes thus: “Here are then three different periods assigned, one thousand two hundred and sixty years, one thousand two hundred and ninety years, and one thousand three hundred and thirty-five years: and what is the precise time of their beginning, and consequently of their ending, as well as what are the great and signal events which will take place at the end of each period, we can only conjecture, time alone can with certainty discover.” However difficult it may be to determine precisely the beginning and the ending of these events, yet, I think, we may say with a degree of certainty, that at the end of the 1290 years, the daily sacrifice would be taken away, and the abomination of desolation set up. For this is asserted by the pro-
prophet Daniel in the following explicit terms: "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days."

It is therefore evident that in one thousand two hundred and ninety years from the time Daniel uttered this prophecy, Mohammedism would be set up, and the bishop of Rome established in the papal chair. According to Dean Prideaux, bishop Newton and others; "the supremacy of the pope was established the same year that the doctrine of Mohammed was first forged at Mecca. And the setting up of the abomination which maketh desolate refers to one or both of these impostors." This number 1290 expresses the beginning of the apostate church. And the number 1260 expresses the duration of it. If then, Daniel uttered the prophecy concerning the period one thousand two hundred and ninety, five hundred and thirty-four years before Christ, it follows that the Pope and Mohammed were set up in the year of our Lord 756. In this year then began the reign of "the man of sin," and "the false prophet." Forty-two months, or twelve hundred and sixty days, that is, years, is the full extent of the duration, which, according to the decree of God, these powers are permitted to practice and prosper.* The Millennium therefore will commence in one thousand two hundred and sixty years from the time the daily sacrifice would be taken away, and the abomination which maketh desolate set up.

"The setting up of the abomination of desolation," says bishop Newton, "appears to be a general phrase, and comprehensive of various events. It is applied by the writer of the book of Maccabees 1: 54, to the profanation of the temple by Antiochus, and his setting up the image of Jupiter Olympus upon the altar of God. It is applied by our Savior, Matt. 24: 15, to the destruction of the city and temple by the Romans, under the conduct of Titus in the reign of Vespasian. It may with equal justice be applied to the Mohammedans invading and desolating Christendom, and converting the churches into mosques: and the latter event seemeth to have been particularly intended in this passage. If this interpretation be true, the religion of Mohammed will prevail in the east the space of 1260 years; and then a great and glorious revolution will follow: perhaps the restoration of the Jews, perhaps the destruction of Antichrist; but another still greater and more glorious will succeed: and what can this be so probably as the full conversion of the Gentiles

* I do not mean by this, that the beast which ascended out of the bottomless pit, would be employed all this time in slaying the witnesses. No; the days of persecution with the sword are terminated. "The church hath seen her worst days."
to the church of Christ, and the beginning of the Millennium, or the reign of the saints upon earth.”

The little horn spoken of by Daniel, will finish his days of prosperity at the expiration of the 1260 years: he will have no power a moment beyond the close of this period. This is obvious from the seventh verse of the context. “And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swears by him that liveth forever, that it shall be for a time, times and a half; and when he shall have accomplished to scatter the power of the holy people all these things shall be finished.” A time, times, and a half, which mean 1260 years, is the whole term of the reign of the little horn, or the papal power. See the seventh chapter, 24th and 25th verses. “And the ten horns out of this kingdom are ten kings that shall arise, and another shall arise after them, and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and think to change times and laws: and they shall be given into his hand, until a time, and times, and the dividing of time.” Here we have the character of the pope or false church, and how long the saints would be in his hand; which is expressed by a time, times, and a half, that is, 1260 years. There is no intimation in any prophecy in either the Old Testament or the New, that the time shall be extended beyond the 1260 years. And after 1260, not after 1290 years, “the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.” And that the period of 1260 years did commence in 1290 years from the date of the prophecy of Daniel, I think, has been made evident.

Some suppose that this number means essentially the same as that of 1260. But this, as it seems to me, destroys the harmony of the prophecy of Daniel with that of St. John. But the sense now given of this number makes the prophecy of the one to synchronize with that of the other.

Let us attend then to the numbers given by both prophets, and from them calculate the commencement of the Millennium. Daniel prophesied 534 years before the Christian Era;—now this number subtracted from 1290 is equal to 756; the saints therefore were delivered into the hand of the little horn in the year of our Lord 756.
Whether the little horn means the Pope or Mahomet is of no consequence, in the present case, because each of them began his reign the same year.

The celebrated Faber and some others are of opinion, that the saints were delivered into the hand of the eleventh horn in the year of our Lord 606, because the bishop of Rome was then declared universal bishop, and so became the eleventh horn which was to spring up among the ten horns of the Roman beast. But other learned men suppose that this event did not take place till the horn became a king, and subdued three of the ten kings; which was in the year of our Lord 756. This construction of history agrees with the calculation already made from the prophecy of Daniel.

Now let us see how this agrees with what we learn from the Revelation of St. John. John points out the duration of the reign of the false church as being the same, and almost in the same language with Daniel. See Rev. 12: 6. And the women fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days. And the same term of duration of the reign of the beast is expressed, and in a small variation of words only, in the 18th chapter. "And I saw," says John, "a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. In the 18th verse he demands special attention: "Here," saith he, "is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man, that is, as men number, " and his number is six hundred and threescore and six." By this we are to understand, as I suppose, that in 666 years from the time that John saw the beast rise up out of the sea, power would be given unto him, that is, to the Roman Antichrist, to continue forty and two months, which are twelve hundred and sixty years. John prophesied ninety years after Christ;—now, this number added to the number of the beast, brings us to the year of our Lord 756. We hence see that these two great prophets, Daniel and John, are perfectly agreed respecting the subject under consideration. Each of them has furnished us with numbers, by which we may determine how long the papal power will be continued, and when it commenced; and, therefore, when the Millennium will commence. The remarkable coincidence of these numbers is an argument in favor of the correctness of the calculation.
Daniel has given us a plain number:—John's number is more obscure, because the time of the beast drew nearer. But if we consider the 1290 years to mean the same as the 1260 years; then Daniel has given no number by which to determine when the "Roman Antichrist" and the false prophet would begin to reign. I conclude, therefore, that the 1290 must mean the number of years from Daniel to the time when he should arise, who would think to change times and laws; which carries us to the year of our Lord 756; to this add the time allotted, in the Divine decree, for the reign of the beast and the false prophet, and it will bring us to the year of our Lord 2016, which is the year in which the millennium will commence. Deduct, however, seventeen years, the difference between the solar and the prophetic year, and the commencement of the millennium will be in the year of our Lord 1999. We come now to inquire,

Secondly. Concerning the period mentioned in the text, namely, the thousand three hundred and five and thirty days.

This exceeds the term of the reign of the beast and false prophet, seventy-five years. It is thought, however, by Faber and others, that they both mean the same, with this difference only, that one of them carries us to the beginning of the millennium, and the other 75 years into it. They say that 1260 carries us to the millennium, 1290, thirty years into it; and 1335, forty-five years further still. According to these expositors, among the millions which shall be born in the first year of the millennium, they will all of them miss of the blessedness pronounced in the text, who attain not to the 75th year of their age.

There are three numbers under consideration; and they express periods, I conclude, entirely different and distinct from each other; the one, which contains one thousand two hundred and sixty days, or forty and two months, expresses the duration of antichristian tyranny: that which contains one thousand two hundred and ninety days, expresses how long it would be, from the prophecy of Daniel to the time when the Gentiles would tread under foot the holy city; and power be given to God's two witnesses to prophesy one thousand two hundred and sixty days, clothed in sackcloth. And when this period shall come to a close; then will commence the period mentioned in the text. I apprehend therefore that these three numbers express periods one after the other in succession: the sum of which, the number of the years of the prophecy of Daniel before Christ being deducted, amounts to three thousand three hundred and fifty-one. This, I conceive to be the period pointed out in the text.

"What an amazing prophecy then is this, comprehending so many vari-
ous events, and extending through so many successive ages, from the first establishment of the Persian empire, above five hundred and thirty years before Christ, to the general resurrection! And the further it extends, and the more it comprehends, the more amazing surely, and the more divine it must appear, if not to an infidel, at least to all who have any belief of revelation." Blessed, then, is he who waiteth and cometh to the thousand three hundred and five and thirty days: which will be in the year of our Lord three thousand three hundred and fifty-one.

But why are they in a special sense pronounced blessed, who shall come to this interesting period? Because

1. This period, perhaps, will bring us to the consummation of all things, to that period when time shall be no more: and therefore, they that wait and come to these days, will be admitted to the right hand of God without dying. For behold, says Paul, I shew you a mystery; we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.” These therefore will be changed in a moment, in the twinkling of an eye, escape the pains of death, and ascend to glory.

2. At the close of the millennium, after a thousand years imprisonment, Satan will be loosed a little season. “And John saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.” In this little season the prince of the power of the air, who worketh in the children of disobedience, will be permitted to deceive the nations. In the course of this little season, the whole world, as it were, will apostatize from God, and be engaged in the service of sin and Satan. In such a peculiar season as this, to be converted and preserved from apostacy, will be a blessing indeed. And these, I conclude, are the persons spoken of in the text, who shall wait and come to the thousand three hundred and five and thirty days.

3. At the closing scene of time, the church of Christ will be very small. The probability is, that the whole body of the saints will be collected together in one place, termed in the language of the Scriptures, “the beloved city.” The wicked apostate world, together with Satan their head and leader, will, with great eagerness seek their ruin; and
they, being very numerous, will flatter themselves that they shall be able to exterminate the church, and so come into possession of the whole earth. But the happy and sudden deliverance of the saints out of the hand of Satan and his multitude of followers, to their utter disappointment and everlasting overthrow, will render Christ's little flock, those who wait and come to the 1335 days, emphatically blessed. “And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night forever and ever.”

Here we see the end of the triumph of Satan: here we see the place where the beast and false prophet are: and here we see the everlasting abode of all the wicked. And, on the other hand, we see the blessedness of those who wait and come to the 1335 days; for when fire shall come down from God out of heaven, and devour the army of Gog and Magog, they will be plucked out of their hands, and conveyed immediately to the paradise of God. Look forward, then, and behold these blessed ones ascending to glory—pause, a moment, and behold the world on fire! Seeing then that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

IMPROVEMENT.

1. We see the space between the beginning and the end of the world; the duration of which, according to calculation, will be about 7335 years. And one thousand of this time, Satan will be bound and shut up in the bottomless pit, that he may deceive the nations no more till the thousand years are fulfilled: and after that he must be loosed a little season. According to our calculation, in 199 years, the angel will descend from heaven with a great chain in his hand, and bind the old serpent for a thousand years. And what John saw in vision, we shall see in reality.

Rev. xx: 7—10.
The probability is that just before the millennium commences, there will be not less than two thousand million inhabitants in the world. And during the millennium all will be righteous. And in these days of prosperity, the inhabitants no doubt, will be many more than in any other thousand years of the world's duration. We have great reason to suppose, then, that, though the number of the wicked at the end of the world, will be as the sand of the sea; yet, that the number of the saved will, finally, be many more than those which will be lost. Therefore "Sing O barren, thou that didst not bear; break forth into singing and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord."

2. We learn from the subject how long it will be, from the time Satan will be loosed from prison, termed "a little season, till the heavens be no more." "For the angel will cast him into the bottomless pit, and confine him there for a thousand years: and when the thousand years are expired, Satan shall be loosed out of his prison." And it is evident from the scriptures that he will then be suffered, by the Sovereign of the universe, to range the world unbound to the end of time." And this term, according to the foregoing calculation, is three hundred and five and thirty years.

This is a long season for Satan to remain loosed from prison: it may however be termed a little season, compared with the thousand years imprisonment. When the old serpent shall be loosed from the bottomless pit, he will go forth full of infernal rage to deceive the nations which will then be on the earth. "Woe," then "to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath because he knoweth that he hath but a short time."

3. It is evident that there is a God who made and governs the world: that he is the king eternal, immortal, invisible, the only wise God. It is equally evident that the Bible is the word of God. It contains every thing necessary for man to know, in order to his salvation. By searching it we can find out all needful truth. "Secret things belong unto the Lord our God: but those things which are revealed belong unto us, and to our children forever. Into things revealed we may look: they are things into which the angels desire to look.

Let the infidel then look into this Divine revelation and see the accomplishment of Divine purposes, and he will no longer remain an infidel. If, however, he is not yet convinced, let him wait a little longer, and then lift up his eyes, and behold the infidel nations compassing the camp of the saints about, and the beloved city: and see fire coming down from
God out of heaven to devour them. For then the devil that deceived them, will be "cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night for ever and ever." When the prophecy of Daniel and John shall have been fulfilled, then speculative infidelity will disappear, and be found no more for ever.

4. Though Satan as a roaring lion, walketh about, seeking whom he may devour; yet he can do nothing aside from the knowledge, and permission of the Lord of hosts. God has a purpose to accomplish; and he makes a wise and holy use of the power of darkness, as an instrument for the accomplishment of this great and glorious purpose. Satan is a great being, he is the prince of the power of the air:—but God can make him as weak as water; and turn all his wicked devices against himself. God can give power to an angel to cast him into the bottomless pit, and to confine him there just long enough to answer his own purpose. Had God seen fit, he could have shut up the dragon, and set a seal upon him for seven thousand years, as well as for one thousand;—or even from the beginning to the end of time without loosing him at all. Yea, he might have kept him back from tempting our first parents to eat the forbidden tree: and if so, they would not have died; and we should never have been subjects of the body of death, on account of which, Paul exclaims: "O wretched man that I am."—But had things been so constructed, then the coming of the Son of God into the world would have been superseded. But it was the plan of the all-wise God that the tempter of the first man to sin, should be destroyed by the second man, the Lord from heaven. For, "he that committeth sin is of the devil: for the devil sinneth from the beginning. For this purpose the son of God was manifested, that he might destroy the works of the devil."*

5. It is impossible that God should be disappointed: For, "The counsel of the Lord standeth for ever, the thoughts of his heart to all generations;—declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure. For God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" We know that "as for God his way is perfect:—but Touching the Almighty we cannot find him out." For "The Lord hath his way in the whirlwind and in the storm,—and his path in the great waters;—and

* 1 John, 3: 8.
the clouds are the dust of his feet,—and his footsteps are not known." O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counselor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen."

6. We see the singular importance, that we, who live in this age of the world, should be prepared to ascend to glory with those blessed ones, who wait and come to the thirteen hundred and five and thirty days. The dead in Christ will be raised from their graves, before the saints, upon the earth, at the last day, will ascend to heaven. If then we die in the Lord, we shall rest and stand in our lot at the end of the days; and be blessed, even as they who wait and come to the 1335 days. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we" who shall hear the voice of the son of God, and come forth from our graves, shall with them, "which are alive and remain, be caught up together in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

To be prepared for this most solemn and interesting scene we must from the heart renounce infidelity; we must believe on the only begotten son of God, who is the Resurrection and the Life: and, we must be doers of that which is good. Yea, we must be ready to every good work; we must feed the hungry, and clothe the naked. We must be grieved for the afflictions of Joseph; and we must love the prosperity of Zion, and "pray for the peace of Jerusalem: they shall prosper that love her."

7. According to calculation the millennium will not commence until 199 years from this time; though, according to our calendar, it may commence in 182 years. Some are sanguine in the opinion that the millennium will commence much sooner. But according to the prophecies of both the Old Testament and the New, we may not look for millennial days till that time. And not only so, but, according to the common operations of Divine Providence, we may not look for those happy days, till about that time. And when the 182 years shall have rolled away, we may assert with much confidence, that then, "the mountain of the Lord's house will be established in the top of the mountains, and exalted above the hills; and, that then all nations will flow unto it. Then the wretched enslaved Africans, who have so long groaned under the yoke of bondage, will be liberated. Then all people of every nation will be
united in singing the song of Zion. Then "Princes shall come out of Egypt; Ethiopia shall stretch out her hands unto God. The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Sebe shall offer gifts, Yea, all kings shall fall down before him; all nations shall serve him."

To complete the happiness of that auspicious day, which an hundred and eighty-two revolutions of yonder sun will usher in; "the watchmen" on the walls of Jerusalem, "will see eye to eye." Then to the Gospel Standard will all nations flow, and the whole human family will "keep the unity of the Spirit in the bond of peace." Then, "every knee will bow to the name of Jesus;—and every tongue confess that Jesus Christ is Lord of all to the glory of God the Father." Then the present unhappy Jews, will no longer "abide in unbelief." They will therefore then be "grafted into their own olive tree: for God is able to graft them in again." They will no longer be ignorant of the mystery, that "blindness in part has happened to Israel, until the fulness of the Gentiles be come in." For then all Israel shall be saved." Then the church will perceive the complete accomplishment of the prophecy of Isaiah 40th chapter; the "subject of which is the great increase and flourishing state of the church of God by the accession of the Gentile world; which is set forth in such ample and exalted terms as plainly shew that the full completion of it is reserved for future times, when the fulness of the nations shall come in, when the Jews will be converted, and both together become the kingdom of God and of his Christ."* 

In the beginning God created the heaven and the earth. In six days the work of creation was completed. It was effected without the instrumentality of any inferior agent. "God said, Let there be light and there was light."—But the moral creation, the church, will not be completed till time shall be no more. And in this glorious work men and angels will be employed. The Christian world have therefore much to do, and but a little time to do it in.

Before the commencement of the millennium the Gospel must be preached to every creature. Although nothing can be effected without the powerful influences of the Divine Spirit; yet Paul must plant, and Apollos must water. And to sow the Gospel seed, and to water those plants in all the isles in the sea, as well as in all other parts of the earth, must be a great work; which will require much treasure, and great human exertion. And should the whole Christian world immediately en-

* Bishop Lowth.
gage in this glorious work with all their might, one hundred and eighty-two years would be time short enough to accomplish it.

If the English nation have exerted themselves more than twenty years to plant the gospel in one island, and to convert one pagan king, is it rational to suppose that in less than 182 years, the gospel can be planted among all heathen nations in all the earth?

By Missionary, Bible, and other Societies, together with individuals, more has been done, perhaps, within twenty years, than in hundreds of years immediately preceding. And to spread the gospel over all the earth, and in all the various languages of men, ten times more must be done than has been done in the twenty years past. Let each section in the christian world perform its part. And while exertions are making to promote Foreign Missions, let not the importance of Domestic Missions be forgotten.

In order to salvation men must call upon the name of the Lord. "How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"—“The mouth of the ox must not be muzzled while he treadeth out the corn.”—“No man goeth a warfare, at any time, at his own charges.”—That Israel might prevail over the Amalekites, it was necessary that Aaron and Hur should hold up the hand of Moses: just so necessary it is that preachers of the gospel should be supported and encouraged.

You see then, brethren, in order that the gospel be diffused far and wide among the poor in our land, as well as among heathen nations, we must part more or less, according to circumstances, with our gold and silver.

I believe however that within the circle of this Missionary Society, there is, generally speaking, no want of a disposition to contribute their full proportion. To excite such a disposition then I have no occasion, while I am addressing an assembly, all of which know, that "It is more blessed to give than to receive," and that God loveth a cheerful giver."