

REASONS
FOR MY HOPE.

Concordance

BY H. L. HASTINGS.

AUTHOR OF THE GREAT CONTROVERSY BETWEEN GOD AND MAN,
&c., &c.

www.CreationismOnline.com

"But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh a REASON of *the* HOPE that is in you with meekness and fear."—1 PET. iii: 15.

THIRD THOUSAND.

PUBLISHED BY H. L. HASTINGS, PROVIDENCE, R. I.

G. W. YOUNG, 138 WILLIAM-ST., N. Y.

MILES GRANT, 167 HANOVER STREET, BOSTON.

SMITH, ENGLISH & Co., 23 N. 6TH STREET, PHILADELPHIA.

1861.

44, 5, 22

C8608.60.3

✓

1861. May 21

Gift of

the Author

HARVARD COLLEGE LIBRARY

*Entered, according to Act of Congress, in the year 1860,
by H. L. HASTINGS,
In the Clerk's Office of the District Court of the United States, for the
State of Rhode Island.*

4

DEDICATION.

TO

All those who as yet have no hope, and are without God in the world; Eph. ii : 12,—whose hope is destroyed when death overtakes them; Job xiv : 19,—and perisheth when they leave this world: Prov. xi : 7,—who say, who will show us any good? Ps. iv : 6,—and who, in candor and honesty, desire a reason of the hope that is in me. 1 Pet. iii : 15.

TO

All those who are called in one hope of their calling; Eph. iv : 4,—who have set their hope in God, and have hoped in his word; Ps. lxxviii : 7. cxix : 74, 147,—believing that whatsoever things were written, were written for our learning, that we, through patience and comfort of the Scriptures, might have hope; Rom. xv : 4,—who have Christ in them, the hope of glory; Col. i : 27,—and who have put on for an helmet the hope of Salvation. 1 Thess. v : 8.

TO

Those who are rejoicing in hope, patient in tribulation, instant in prayer; Rom. xii : 12,—who, if in this life only, they had hope in Christ, would be of all men most miserable; 1 Cor. xv : 19,—but who have hope toward God that there shall be a resurrection of the dead, just and unjust; Acts xxiv : 15,—who, if called to die, have yet hope in their death; Prov. xiv : 32,—and whose flesh can rest in hope; Ps. xvi : 9,—who are not ignorant concerning them that are asleep, and who sorrow not as those who have no hope. 1 Thess. iv : 13.

TO

Those who are saved by hope; Rom. viii : 24,—who being justified by God's grace, are heirs according to the hope of eternal life; Titus iii : 7,—who rejoice in hope of the glory of God; Rom. v : 2,—whose tribulation worketh patience, and patience experience, and experience hope, which maketh not ashamed; Rom. v : 45,—who have hope of being like Christ, and, having this hope in Christ, they purify themselves even as he is pure. 1 John iii : 1-4.

TO

Those who are sober and hope unto the end, for the grace that shall be brought unto them at the appearing of Jesus Christ; 1 Pet. i : 13,—who are not moved away from the hope of the Gospel which they have heard; Col. i : 23,—who are looking for that blessed hope, and the glorious appearing of the great

God and our Saviour Jesus Christ ; Titus ii : 13,—whose hope while it is deferred, maketh the heart sick ; but whose desire when it cometh shall be a tree of life ; Prov. xiii : 12,—which hope they have as an anchor to the soul, both sure and steadfast, and which entereth into that within the veil. Heb. vi : 19.

TO

The God of hope, who fills us with peace in believing, that we may abound in hope through the power of the Holy Spirit ; Rom. xv : 13,—who is the hope of Israel, the Saviour thereof in time of trouble ; Jer. xiv : 8,—who hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead ; 1 Pet. i : 13,—who hath given us everlasting consolation and good hope through grace ; 2 Thess. ii : 16,—and to the Lord Jesus Christ who is our hope ; 1 Tim. i : 1,—and whom the Father raised from the dead, and gave him honor and glory, that our faith and hope might be in God. 1 Pet. i : 22 :

THESE PAGES,

Written by one, who, seeing he has such hope, has used great plainness of speech ; 2 Cor. iii : 12,—and whose prayer is, “ Uphold thou me according unto thy word that I may live : and let me not be ashamed of my hope, (Ps. cxix : 116)

ARE DEDICATED

WITH THE EARNEST DESIRE

That

Those who have no hope, may fly for refuge to lay hold upon the hope set before them ; Heb. vi : 18,—and turn to the stronghold while they are yet prisoners of hope. Zech. ix : 12.

That

Those who are called in one hope, may know what is the hope of his calling, and what is the riches of the glory of his inheritance in the saints. Eph. i : 18.

That

God our Father, and the Lord Jesus Christ our Hope, may be honored by this feeble instrumentality, and may grant the blessings of the Eternal Spirit, upon the work and person of a servant so unprofitable, and a worshiper so unworthy as

THE AUTHOR.

Providence, R. I., Jan. 1, 1860:

REASONS

FOR THE HOPE THAT IS IN ME.

BY H. L. HASTINGS.

HOPE is the anticipation of some desired object—the expectation of some real or supposed future good. It is the union of expectation and desire. Those troubles that we *fear*, are not objects of hope, neither are those good things which we have no expectation of ever receiving. It is true that the Greek word *elpis* not only signifies hope, and the object of hope, but also in later times, “any thought on the future, expectation, hoping, and also *fear*,” but though the Apostles may sometimes use the word thus, yet this is not at all the usual sense. *Hope*, properly speaking, exists only where there is expectation and desire.

Hope is a natural element in the human mind. A man in his normal condition always hopes. Without *hope* man would be a monster. The deep agony of a hopeless soul is comprised in one single word—“DESPAIR.” Well did honest John Bunyan personify him as one of the most mighty and furious foes of pilgrims who had wandered from the right

path. Men will hope. The child hopes for boyhood and its mirth; the boy for youth and its sports, the youth for manhood and its independence, the man for the riches and honors and dignity that may crown the toils of a life-time; and then when every stage of life is past, still hope, though oft deluding men through life, still points them onward to hills of light, which lie in supernal radiance beyond the dark and sullen stream that chills their reluctant feet, or rolls its billows and its waves above their sinking heads. God has seen that men would *hope* for something, and so he has given them something to hope for;—something *worthy* of their highest aspirations after all ideal and shadowy excellence. He has held out before them a *hope*. This hope, I trust, through his favor, has become my hope, and I desire to lay it before you, my reader, that you may know its excellence and be benefitted and blest by it as I have been. I shall, therefore, try to show you, first, what is not my hope, and then I shall tell you what it is, and shall finally endeavor to give you some of the reasons and evidences upon which I rest this hope. And I shall do this the more willingly because I have respect to that word which says, "But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." 1 Pet. iii : 15.

The hope that I cherish, which is my joy in

sorrow, my light in darkness, and my well-spring of gladness in the hours of my earthly bitterness and woe, is, in its basis, its aims, and its objects, very different from the other hopes that animate the bosoms, and stimulate the efforts of mankind. It is wider in its reach, more grand and lofty in its objects, and more enduring in its *basis* than many of the hopes which men are taught to cherish here.

I. The hope that I cherish is not the hope of worldly wealth. This hope is not well founded. No man can be *certain* of being rich, whatever course he may pursue. All cannot be rich. Some must be poor, and since many who become rich do so only by grasping and hoarding their own portion and that which rightfully belongs to a dozen or an hundred others, I cannot see that a hope of such riches can be really worth the cherishing. Then, as we are not certain of *getting* riches, those who *do* get them are not sure of keeping them. The millionaires of the day may be the beggars of to-morrow ; yea more, they may be rotting amid the darkness and corruption of the grave. Besides, I have never observed or learned that rich men are on the whole to be envied more than others. They are no wiser, healthier, or happier than many others. They cannot enjoy their food, or their raiment, or their rest—the gratifications of natural appetites, or of grand and intellectual desires, better than many others who have not their wealth. Besides, wealth costs labor in getting, care in keeping,

misery in wasting, penury in hoarding, and perdition in loving it. No hope of such an uncertain and equivocal object as this can be worthy of my heart's longings.

II. My hope is not a hope of worldly honors. These are for the few. Those that will have them pay dearly for them oft times, when they buy them with the price of blood, of honor, of integrity, and mental peace. Worldly honors when gained, often prove sources of sorrow and of pain. Laurels wither and fade ; thrones totter and fall ; rulers perish and pass away. Death bows the heads of emperors, beggars, kings, and slaves alike. Masters and subjects must lay aside the wreaths of honor and the chains of servitude, and each come to stand in solemn judgment before Almighty God at last. What are thrones and kingdoms, and honors, and offices, in view of the terrible majesty of that great God and that great day ! Surely no hope of such fleeting, perishing dignities should engross my soul's affections, or withdraw my heart from higher good.

III. My hope is not a hope of worldly ease, pleasure, or enjoyment. What God gives of this, I accept with gladness. But I dare not make such things my hope. "The pleasures of sin" are but "for a season." Earthly joys are transient and uncertain. These radiant flowers are thickly set with thorns, and the coil of the hidden serpent is amid the clustering foliage. The cup of pleasure is sweet at first to the perverted taste, but it leaves

behind a bitterness that fills the soul with woe. And, ah! how soon these joys dim when death's shadow falls upon them—how they fleet as the grave yawns before our feet. Such joys as these can *never* satisfy my soul. It pants for something better—something permanent as the promises of God, pure as the waters of salvation, and lasting as eternity.

IV. My hope is not a hope of a long and prosperous life in this world. Many who trust in *this* hope find it vain. My judgment tells me that I am passing away. All flesh is as grass. Our life is but a vapor that appeareth but for a little while, and then vanisheth away. Just so I have seen both clouds and *men* scattered and driven from mortal view. And sometimes, when sorrows approach and days of darkness come, life seems long enough, yea, too long. With Job we cry, "I loathe it! I loathe it! I would not live alway." When all else is changeful, why should I seek permanence? Let me pass on with the ebbing tide of mortality, rather than remain to petrify beneath the afflictions that beset me, and stand in lonely isolation amid the wreck and ruin of all I loved. I cannot hope for long life while death knells are sounding in my ears, and all around me are passing in solemn procession onward to their resting places in the dark and silent sepulchre. I have no love of death—no sentimentality for martyrdom. I love the lustiness of vigorous health, but I dare not put

my trust in a life which is drawn from a source so impure as that through which our life is derived. No! my hope must pass beyond this life for its resting place—its sure and certain anchorage ground.

V. My hope is not a hope of such a "good time coming," as is expected by many of the Infidels, Poets, Philanthropists, Philosophers, Spiritualists, and Divines of the present day and age. I see no tokens of it in the present oppression, wickedness and corruption of this world. I see no hope of it in the apathy, worldiness and pride of the professing church. I see no portents of it in the godless intellectualism of the present generation. I see no omen of it in the hollow-hearted sycophancy that prevails on every side. I see no prospect of it in the fierceness of warlike nations who have made slaughter a science and bloodshed a glorious art. I see no indication of it in the unexampled collections of munitions for war, the unparalleled preparations for battle, the beating of ploughshares into swords, and of pruning hooks into spears, in making ready for scenes of carnage yet to come. I see no foreshadowing of it in the covetousness, the money worship, the mad lust for pelf and gold which seems to rule the hearts of men with all the malignity of a demon's sway.

If I look to the past, the analogies and examples there seen give me no indications that progression to perfection is the course and destiny of man.

The facts of history are at war with such a theory. No nation or race has long gone steadily onward. All the kingdoms of antiquity have grown sinful and have faded away. All ancient governments have been degraded, broken or destroyed. The progress of the race has been irregular and often backward. So it continues. The evil heart is ever the same. "The works of the flesh" are *now* what they were when Paul described them. The broad road is still crowded by a thoughtless throng who tread the way of *death*. The sins of Sodom, and Egypt, and Jerusalem, are being reproduced daily before our eyes. How shall their imitators escape their doom?

If I turn to the word of God that "liveth and abideth forever," I find no promise of this "good time coming," within this present *age*, or day of grace. True, I see in the distant future a time when "all shall know the Lord," from the least unto the greatest, and the world shall be illumined with his light, and gladdened with his glory; but it is beyond the times of vengeance, and judgment, and wrath, which are to fall like a whirlwind of fury upon the heads of the godless and the vile. But in this world, and during this age, "the wheat," and "the tares," the righteous and the wicked, are both to grow together "till the harvest," which is the completion of the age. Math. xiii: 30. In this world there is to exist that gigantic personification of iniquity "the man of sin," until the Lord shall

consume him with the breath of his mouth and destroy him with the outshining splendor of his coming. 2 Thess. ii : 8. There are to be scoffers even in the *last* days, saying, "where is the promise of his coming?" 2 Pet. iii : 3. The great net will bring both good and bad to the shore, and the day of separation is the day of judgment. Math. xiii : 47, 49. And that day does not dawn in the calmness of untroubled peace ; nay, it shall rather break in fury upon the rebellious and impious. It shall come, not on a converted but upon an ungodly world. It shall come like the ruin that came upon the antediluvians, the Sodomites, the Jews, and every other race that have stood out their allotted period of mercy and probation ; only the coming of this shall be more terrible than the coming of all before it combined.

And since such is the doom of the world, as predicted by those same prophets whose warnings of earth's past judgments have been so minutely, so literally, so circumstantially verified ; I dare not flatter myself that there are good times in store for earth until this dark and dire account is adjusted, until this great controversy between God and man is definitely and finally settled.* There is a gloomy cloud overhanging the world. There may be a rainbow, and sunshine, and beauty in store, but we

* For a full discussion of this important subject, the reader is referred to "The Great Controversy between God and Man; Its origin, progress, and end. By H. L. Hastings." 1 Vol. 12mo. It may be obtained of the publishers of the present work.

shall not behold it until those impending clouds have emptied out the fullness of their fury—not until those lightnings have glanced and those thunders have been uttered that shall tell of vengeance long deserved and long delayed, but breaking in at last with sudden and resistless power upon the heads of the ungodly. The storm will come. Are we hidden from its fury? Are we in the rock which is cleft to hide us? Are we “in Christ Jesus”? Reader: these are important questions. Let them be candidly considered and answered. Do not build upon the sand. Seek for the rock of strength. Look to Christ and to his word. Trust in his arm and in his promises. So shall you have a hope that is “like an anchor to the soul, sure and steadfast, reaching to that within the veil.” Heb. vi: 19.

VI. My hope is not a hope of escaping through death into some fancied spheres of progression, there to roam and wander without regard to Christ or his ways. My hope is not the hope of communicating sublime nothings through the medium of pine tables, or infidel men and women, nor of finding in *death* that salvation which I refused to accept through Jesus Christ. To me, as to the apostles, death is an “enemy,” and as such is to be destroyed. 1 Cor. xv: 26. To be ransomed “from his power” rather than to fall beneath it, is an object of desire; and among the brilliant pictures of prophetic vision, few are more glorious than those

that delineate the hour when *death* shall be "swallowed up in victory"—and when death, that came 'by sin, with him that had the power of death, that is the devil, shall yield to the conquering majesty of Christ the King of glory, "there shall be no more death, neither sorrow nor sighing." Hos. xiii : 14. Is. xxv : 8. Heb. ii : 14. Rev. xxi : 4. I am aware that many cherish such a hope as this, and believe that when dead they shall still mingle in all the busy activities of life. But of the dead I read "they know not anything . . . neither have they any more a portion forever in that which is done under the sun." "His sons come to honor and he understandeth it not, they are brought low and he perceiveth it not of them." Many are the scriptures that incline me to distrust such a hope. It rests upon an uncertain basis. It cannot be my hope. Eccl. ix : 4-6. Job xiv : 21.

My hope, the hope that is in me, anchor-like and soul-sustaining, is based not upon phantoms, fables, lies or guesses, but upon such "immutable things" as the word and oath of the eternal God himself. It reaches for its objects beyond this mortal state, for "if in this life *only* we have hope in Christ we are of all men most miserable." 1 Cor. xv : 19. It is one of the great essentials of Christianity, for "now abideth faith, hope, and love." True, the greatest of these is *love*, but the *least* of these is greater than anything which the world can bestow. 1 Cor. xiii : 13.

I shall now present some of the objects of my hope, and shall quote the very words of that scripture upon which I base my joyful anticipations of the things revealed in the sacred word, and made sure through the divine promises.

I. I have hope of possessing ETERNAL LIFE. "In HOPE of ETERNAL LIFE, which God that cannot lie hath *promised* before the world began."* Titus i : 2. "That being justified by his grace, we should be made heirs according to the HOPE of ETERNAL LIFE." Titus iii : 7. "The life that now is" is brief, uncertain, and in some respects burdensome. But whether we love it or loathe it we must part with it. Judgment has passed upon all men to condemnation. All have sinned and come short of the glory of God. All are involved in the misfortune of a common mortality. Diseases prey upon man ; infirmities increase with advancing years ; a thousand casualties endanger his existence—life glides away from his grasp ; and death, stern and icy, comes in to close the scene. We all do fade as a leaf. We wither, droop and die. And when life is gone, what remains ? The wisdom of the wise, and the understanding of the prudent ; the might of the strong and the glory of the great, all find a period here. Our life is so short that we can learn

* *Pro chronon aionion*, "Before the times of the ages."—MACKNIGHT. The ages are evidently the *Jewish* periods of time, and the promise was made before these, even to Abraham and to the early patriarchs—though of course it was not before the *world* began as there were no *men* to receive promises before that begun.

but little and can do less. Life is the grand first thing without which nothing can be possessed, enjoyed, or accomplished. Hence God puts *life* as among the greatest blessings, and the loss of it as the greatest loss man can endure; for it carries all other losses with it. So to prepare the way for the reception of all that the wealth of his love bestows he imparts life first, "The GIFT of God is ETERNAL LIFE." Rom. vi: 23. All scripture unites in declaring its excellency. "His favor is LIFE." Christ is "the Resurrection and the LIFE." "The LIFE was the light of men." He had "the words of ETERNAL LIFE." These words received into the heart, become in us "a well of water springing up into EVERLASTING LIFE." "He that believeth on the Son hath EVERLASTING LIFE," and "We know that we have passed from death unto LIFE because we love the brethren."

But this life, though begun through faith, by the engrafting of that word which is "living and powerful," and which "liveth and abideth forever," within the Christian's soul, is not yet revealed in all the glorious plenitude of its future perfection. We are yet under sentence of death, yet in bondage to the law of death. "For ye are dead, and your life is hid with Christ in God. When Christ, therefore, who is our LIFE, shall appear, then shall ye also appear with him in glory." Col. iii: 3, 4. Hence as the full manifestation of this life is reserved, as it is hid with Christ in God, it is a pro-

per object of HOPE. No mortal can bestow even *temporal life*, save in the mere acts of animal reproduction. There is not enough of power, and wealth, and wisdom, and science, and experience, in this wide world to give life to a worm, a cricket, or a fly. Temporal life is from God—how much more so is “ETERNAL life!” To Him in whom even *now* “we LIVE, and move, and have our being,” I look for the life that is to come. Upon the promises of “the living Father,” upon the strong assurances of the Lord of life and glory, I securely rest “in HOPE of ETERNAL LIFE, which God, that cannot lie, promised before the ages begun.”

I hope to *live*—To know the meaning of that word, “With long LIFE will I *satisfy* him, and I will show him my salvation.” I hope to live long *enough*; not ten or twenty, or an hundred years, not thousands or tens of thousands or millions of ages, but to all eternity. Here we steer our barks amid the narrow channels and amid the threatening dangers of mortality and of death. I hope by and by to launch forth and lose sight of this dark, rockbound coast, and sail on the shoreless ocean of eternity amid the lifting up of its everlasting floods, and the sweet soundings of its gently heaving billows. I hope to live when time and sin, and sorrow and death and pain are done, and are fading from our view in the dim distance of the receding past, while eternal glory rolls in its floods of brightness on my enraptured soul.

Our ideas of life are so small we can hardly grasp a larger life. Now we call a man old at eighty years ; *then* he shall be young at eighty millions. We part for a month or a year, doubting if we shall ever meet again, but then we can arrange to meet after an absence of fifty thousand years, and be sure no death shall overturn our calculations. The works we here begin, and then lay aside for a little while, we never have time to finish, but there if delayed ten thousand years by some trivial interruption, we can return to our work, our study, or our joy, and have no fear that our time is too short to do it justice. I hope for eternal life, for room enough, and time enough to gratify every longing of my heart. I, though a man of dust, a sinner saved by GRACE, have hope through Christ of a life such as mortals never have witnessed or enjoyed or comprehended. A life to which that of Methuselah should be infinitesimal, and that of Adam and Enoch should be but infancy. A life which shall keep pace with the unmeasured years of Deity—a life which shall soar aloft amid the countless periods of the infinite futurity—a life which shall abide in sublime and cloudless glory through all the ages of eternity.

O, is not this a grand and lofty hope ? Can mortal man aspire so high ? Yes, " this is the record that God hath given unto us ETERNAL LIFE, and this life is in his SON. He that hath the Son hath life, and he that hath not the Son hath not

life." 1 John v : 11, 12. Perishing mortal, will you not seek this life? Dying man, will you not "fight the good fight of faith," and "lay hold on eternal life?" No other life is valuable, no other is secure. Seek that life and live forever more.

II. I hope for full, and final, and eternal SALVATION. "But let us who are of the day be sober, putting on the breastplate of faith and love, and for an helmet the HOPE OF SALVATION. For God hath not appointed us unto wrath, but to obtain SALVATION by our Lord Jesus Christ, who died for us that, whether we wake or sleep we should, live together with him." 1 Thess. v : 8-10.

Salvation is deliverance or rescue. We all need to have deliverance from a thousand ills, and if we serve God he will finally deliver us. This salvation is already begun. We *are* saved through Christ even now, from the condemnation of past guilt; being freely and fully pardoned: from the dominion of present sin; by being led to love righteousness and hate iniquity: from the fear of death and of coming judgment; by the consciousness that *death* cannot separate us from the love of Christ, and that in the day of judgment none shall lay anything to the charge of God's elect, since Christ who died and rose again maketh intercession for them on high. All this is blessed, great, and glorious, but yet it is incomplete. We need something more. Our hope supplies it.

There is yet in the *future*, salvation from the

grave—and so Christ is the Saviour of all men, for all that are in the graves shall hear his voice and shall come forth, they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation—some to everlasting life, and some to shame and everlasting contempt. John v : 27, 28. Daniel xii : 1-4. But though all men shall be *saved* or delivered from *death*, yet this is not *eternal* salvation. Beyond this resurrection there is an *especial* salvation for those that *believe* and obey the Lord. "Israel shall be saved in (by) the Lord with an *everlasting salvation*, ye shall not be ashamed or confounded, world without end." Is. xlv : 17. "Being made perfect he became the author of ETERNAL SALVATION to all them that OBEY HIM." Heb. v : 9. This salvation is perfect, complete, and perpetual. It lifts man upward above the realm of mists, and shades, and gloom—it bears him homeward to his rest. It rends the sepulchre and bids its darkness flee. It pours the sunshine of eternity forever in upon his ransomed soul. It delivers him from pain and sorrow and sighing; from the ills of life and the agonies of death; from all the evils which men have experienced, from all the sorrows that mortals have known. It lands him beyond the voice of scorn, beyond the strife of tongues, beyond the horrors of war, and the tumults of worldliness. At last he reaches the heavenly shore; his feet at last stand "within thy gates, O Jerusalem," and he is **SAVED**.

I hope to be saved—fully, finally, and eternally. I hope to be rescued, delivered, redeemed and forever freed from all the ills, pains, dangers, burdens, and infirmities caused by sin and Satan, and I hope to be permitted to shine in the joy and light and glory of God forevermore. And is not this a mighty hope? What better hope can there be as an “*helmet*” to save a reeling brain, and hide a head battered by the blows of countless enemies, than the hope of salvation?—this great, grand thought that all will come right at last!—all things are working for good,—the shades will vanish, the clouds depart, the tears be wiped away, the diseases rebuked, the pains removed, death destroyed, the grave emptied of its treasures, and all the realms of light and love, and eternal gladness shall be opened to our joyful gaze. Reader, have you *this* hope? If not I beg you to seek it now, for “how shall we escape if we neglect so *great SALVATION*?” Heb. ii : 3.

III. I hope for the RESURRECTION *of the DEAD*. “Of the HOPE and RESURRECTION of the DEAD I am called in question.” Acts xxiii : 6. “But this I confess unto thee, that after the way that they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets, and have HOPE towards God, which they themselves also allow, that there shall be a RESURRECTION of the DEAD, both of the just and the unjust.” Acts xxiv : 14, 15. “And now I stand

and am judged for the HOPE of the promise made of God unto our fathers: unto which our twelve tribes, instantly serving God, day and night, HOPE to come. For which HOPE's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you that God should RAISE THE DEAD?" Acts xxvi: 6-8. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again, unto a lively HOPE, by the RESURRECTION of Jesus Christ from the DEAD." 1 Pet: 1, 3.

The word *hope* in the Greek has, as I have stated, a broad sense including anticipation, or even apprehension, and when Paul alludes to the resurrection of the *unjust*, he may have in his mind this sense of the term as he did once on another occasion. 2 Cor. viii: 5. But though the resurrection of the dead shall bring forth the wicked to just and terrible condemnation, it is nevertheless to the true Christian an object of ardent and joyous hope. We hope for rain and sunshine, although these bring forth not only wheat but tares, not only precious fruits, but thorns and briars which are nigh unto cursing, whose end is to be burned. We value learning though it certainly qualifies many a villain to do worse injury to his fellows than he would without it. *Time* is precious, though many make the blessing a curse to themselves, and so a resurrection from the grave is desirable and worthy of our *hopes*, even though in that resurrection

shall at last be comprehended and brought forth some, like one of whom it has been written, "good were it for that man that he had never been born." Mark xiv : 21. I hope to be RAISED UP if I am called to die; and I hope that those who have been conquered by death and swallowed up by the grave, will be delivered up at the call of death's great overcomer. And this hope, so bright and cheering, is no new or unheard of hope. It was the hope of the patriarch of Uz, who said: "There is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant. But man DIETH, and wasteth away: yea, man giveth up the ghost, and WHERE IS HE? As the waters fail from the sea, and the flood decayeth and drieth up: so man LIETH DOWN, and RISETH NOT: TILL the HEAVENS be NO MORE, they shall not awake, nor be raised out of their sleep. O that thou wouldest HIDE me in the grave, (*Sheol*) that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and REMEMBER ME! If a man die, shall he live again? all the days of my appointed time will I WAIT, till my CHANGE come. Thou shalt CALL, and I WILL ANSWER THEE; thou wilt have a desire to the work of thy hands." Job xiv : 7-15.

The same hope of being remembered and called

by his God from his long repose when his *change* should come, is found in another place, where, in the midst of all the darkness of his bitter temptations, he desires to leave to mankind as an everlasting heritage, the engraven record of his confiding trust in God.

“ Oh, that my words might now be written down !
Oh, that they might be engraved on a tablet !
With a pen of iron and with lead.

That they might be carved forever on a rock !

That I do know my Living Redeemer ;

That *at the* END, he shall STAND UPON THE EARTH :

And AFTER I AWAKE shall this be brought to pass,

That I shall see GOD of my flesh,

Inasmuch as I MYSELF shall BEHOLD HIM MINE,

And MINE EYES shall SEE HIM and not as a stran-

ger ;

The desires of my breast will be fulfilled.”

Job xix : 23–27.*

This was also the hope of the Patriarch David, who “is not ascended into the heavens,” but “is both dead and buried, and his sepulchre is with us unto this day.” Acts ii : 29–34. For he declares, “As for me I will behold thy face in righteousness, I shall be satisfied when I AWAKE with thy likeness.” Ps. xvii : 15. “Thou which hast shewed me great and sore troubles shalt QUICKEN me AGAIN, and shall bring me up again from the depths of the earth.

* Fry's translation of Job.

Thou shalt increase my greatness, and comfort me on every side. I will also praise thee with the psaltery, even thy truth, O my God: unto thee will I sing with the harp, O thou Holy One of Israel. My lips shall greatly rejoice when I sing unto thee; and my soul which thou hast redeemed." Ps. lxxi: 20-23. "God will redeem my soul from the power of the grave; (*Sheol*) for he shall receive me." Ps. xlix: 15.

Isaiah had this same hope when he sang, "He shall swallow up death in victory, and the Lord God shall wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth, for the Lord hath spoken it." "Thy dead men shall LIVE, together with my dead BODY shall they ARISE! Awake and sing, ye that dwell in dust, for thy dew is as the dew of herbs, and the *earth* shall cast out her DEAD. Come, my people, and enter into thy chambers and shut thy doors about thee, and hide thyself for a little moment till the indignation be overpast, for behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her SLAIN." Isa. xxv: 8; xxvi: 19-21.

The same hope inspired the burning eloquence of the prophet Ezekiel when he declared, "Thus saith the Lord God: Behold, O my people, I will open your GRAVES, and cause you to COME UP out of your GRAVES, and bring you into the land of Israel.

And ye shall know that I am Jehovah, when I have opened your graves, O my people, and brought you up *out of your GRAVES*, and shall put my Spirit in you, and ye shall LIVE, and I shall place you in your own land: Then shall ye know that I Jehovah have spoken it, and performed it, saith the Lord." Ezek. xxxvii: 12, 14. This was the hope of the prophets, the hope of the patriarchs, and "the hope of *Israel*," for which in after times Paul could say, "I am bound with this chain."

This same hope was before the prophet Daniel, who was to go his way and "rest," and stand in his lot "at the end of the days," when "many that sleep in the dust of the EARTH shall AWAKE, some to EVERLASTING LIFE, some to shame and everlasting contempt, and they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever." Dan. xii: 2, 13.

This hope was the hope of the apostles of the Lamb—of Peter, who was begotten again to a lively hope, "by the *resurrection* of Jesus Christ from the dead,"—of Paul who labored "if by any means" he "might attain unto the *resurrection* from the dead"—of John, who "saw the dead small and great stand before God"—of the Thessalonians, who in view of it sorrowed not "even as others that had no hope,"—and indeed it was the hope of all who believed in *Him* that said, "I am the resurrection and the life," "every one which seeth

the Son and believeth on him, may have everlasting life : and I will RAISE HIM UP at the LAST DAY."

John vi : 40. "The hour is coming, in the which all that are in the graves shall hear his voice, and shall *come FORTH* ; they that have DONE GOOD unto the resurrection of LIFE, and they that have done EVIL unto the resurrection of damnation." John v : 28, 29.

This hope is my hope. I make no covenant with death or agreement with sheol. I have no love for death. Nevertheless if I must die I die hopefully. If buried "my flesh shall rest in hope"—in hope of the resurrection of the dead.

The night-shadow is not long—the morn will break in glory by and by. Our Redeemer liveth. He has burst the grave, vanquished death, and made known the path of life to those who follow him. He arose visibly, personally and bodily. He is the first fruits, the pledge, the sample "of them that slept." He will come back and send his messengers to gather in his whole *harvest* in due time. He hath the keys of hades and of death, and shall unlock those dark abodes and reclaim his jewels which are hid in dust and darkness there. I shall behold him. Mine eyes shall see the King in his glory. His voice, sweeter than all melody and mightier than all other voices, shall break in upon the sleep of ages and charm the dull ear of death. His power shall rend the solid marbles and stir the slumbering myriads to conscious life and

glorious immortality. The trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed. Quick as the electric flash the long dormant life shall be rekindled in an immortal flame. This earth, groaning and travailing in pain, shall heave its last mighty throe, and from it shall break forth an immortal host, countless and glorious as the very stars of heaven. I shall see loved faces then. I shall hear loved voices then! I shall clasp friendly hands then. I shall gaze rapturously then into eyes which tears no more shall dim. I shall see Abraham and Isaac and Jacob in the kingdom of God. I shall behold martyrs and saints, apostles and confessors. Those that led me to the Lamb of God, that taught my lips to pray, that bathed me in the waters of an holy baptism shall be there. I shall meet unnumbered brethren in the Lord, now unknown—then well known—now sorrowful, then always rejoicing. I shall meet those that have heard the word of Christ at my mouth, and whom in Christ Jesus I have begotten in the Gospel. I trust that Christ's favor shall place me among the saved ones there, and they shall be "my hope and joy and crown of rejoicing, in the presence of our Lord Jesus Christ at his coming." Reader, shall I not meet *you* there, shining like an angel amid the radiant ranks of the redeemed? O let us be there in the glorious resurrection morning.

This is my hope. Those dear as life to me shall

come to meet the Saviour in that day, and we shall be "forever with the Lord," and forever safe in his presence from all the ills of life or death, of earth or hell. Compared with such a prospect, how vain are worldly hopes. What are the rewards of earth compared with the glories of being "recompensed at the resurrection of the just"? Luke xiv: 14. What are the joys of earth compared with the gushing raptures of that glorious hour? What are the friendships of earth compared with those associations "where death and the tomb shall divide hearts no more?" Reader, have *you* the hope of all these joys? Is your trust in Him who is "the RESURRECTION and the LIFE?" Then happy are you, for you are "rejoicing in hope, patient in tribulation, instant in prayer." Hold fast unto the end, and Christ shall give to you eternal life and raise you up "at the last day."

IV. I have hope of GLORY—the GLORY OF GOD. "Therefore being justified by faith we have peace with God through our Lord Jesus Christ, by whom also we have access by faith unto this grace wherein we stand and rejoice in HOPE of the GLORY OF GOD." Rom. v. 1-4. "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you *the HOPE OF GLORY.*" Col. i: 27.

I hope for the glory of God. Not the glory of earth, that dims and fades and fleets before my gaze, but the glory of God. That which bathed

Mount Sinai with unearthly brightness—that which sat like a cloud of light upon the mercy seat ; that which shone from heaven upon the wondering shepherds to whom angels sang their songs at Jesus' birth ; that which came down upon the mount of transfiguration, when Moses and Elias appeared in glory, and the fishermen of Galilee saw “ the kingdom of God come with power,” and “ were eye-witnesses of his majesty.” That glory which Christ, having suffered, entered into—even the glory which he had with the Father “ before the world was”—that glory which “ shall be revealed and all flesh shall see it together”—that of which Jesus prayed, “ I will that those whom thou hast given me, be where I am and behold my GLORY ;” that glory, of which Paul wrote, “ For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of GLORY, while we look not at the things that are seen, but at the things that are unseen.” “ For I reckon that the sufferings of this present time are not worthy to be compared with the GLORY that shall be revealed in us.” “ When Christ who is our life shall appear, then shall we also appear with him in glory.” He “ shall change our vile body, that it may be fashioned like unto his GLORIOUS body.” “ So also is the resurrection of the dead, It is sown in dishonor, it is raised in GLORY ; it is sown in weakness, it is raised in power ; it is sown a natural body, it is raised a spiritual body.” “ There-

fore I endure all things for the elects' sake, that they also may obtain salvation that is in Christ Jesus with eternal GLORY."

Such are some of the many words of God upon which I base my hope of glory. Not a perishing glory like that of princes and potentates—not an accursed glory like that of conquerors whose laurels are wet with tears and red with gore—not like the glories of this world which pass at the approach of the grim king of terrors; but the eternal glory of our glorious God, the splendor of his kingdom, the light of his countenance, the blessedness of his presence, and the untold and unimagined raptures of his everlasting home.

This is my hope; and is it not enough to make earthly pleasures seem as dross, and earthly sorrows light? O, is it not more glorious than all the hopes of mortal birth? Give me this hope, though every other hope may fail, and I can triumph amid the ruin of earthly prospects, and the wreck of earthly joys. Over them all I can glory, for my faith and hope are set in God.

V. I hope to be LIKE CHRIST the Son of God.

"Beloved, now are ye the sons of God; and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be LIKE HIM; for we shall see him as he is. And every man that hath this hope (*ep'auto*) upon HIM, purifieth HIMSELF, even as HE is pure." 1 John iii : 2, 3. "For

as we have borne the image of the *earthy*, we shall also bear the IMAGE of the HEAVENLY." 1 Cor. xv : 49. He "shall CHANGE our vile BODY, that it may be fashioned *like* unto HIS GLORIOUS BODY, according to the working whereby he is able to subdue all things unto himself." Phil. ii : 21. "I shall be satisfied when I AWAKE with *thy* LIKENESS." Ps. xvii : 15.

This is my hope. A hope of being forever like Christ. I hope to be like him morally ; pure, holy, guileless and sincere. I hope to be like him mentally ; freed from ignorance, perversity, perplexity, and uncertainty. I hope to be like him physically ; and bear and image forth, in this vile body, the likeness of his resurrection glory in the world to come. But as my soul can only show his love, when he hath first shed it abroad in my heart by the Holy Spirit ; so my body can never reflect his image until transformed by his Almighty power. Then shall the weakness and pain of mortality all be gone ; the ills and woes of earth forever departed ; infirmity, deformity, and weakness shall be forgotten, and the joys and glories of the glorified and Triumphant HEAD shall fill each member of that Church " which is his body, the fullness of him that filleth all in all." Ah ! is not this a good hope ? To be like Christ in whom all excellencies combine ? For the disciple to be with and like his Master—surely this is honor and joy enough for one whose only boasting is that of a sinner saved

by grace. But yet there is *more* than *this* reserved for the faithful who "hope unto the end."

VI. I hope for the GLORIOUS APPEARING of *Jesus CHRIST* "in the clouds of heaven with power and great glory." "For 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 ii : 11-14.

"Wherefore gird up the loins of your mind, be sober, and HOPE TO THE END for the grace that is to be brought unto you at the REVELATION OF JESUS CHRIST." 1 Pet. i : 13.

"For what *is* our HOPE, or joy, or crown of rejoicing? *Are* not even ye in the PRESENCE of our Lord Jesus Christ at his COMING?" 1 Thess. ii : 19.

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have NO HOPE. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him. For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the COMING OF THE LORD shall not prevent them which are asleep. For the LORD HIM-

SELF 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 which are alive *and* remain shall be caught up together with them in the clouds, to MEET THE LORD in the air : and so shall we ever be WITH THE LORD. Wherefore, comfort one another with these words." 1 Thess. iv : 13-18.

This is my hope—the hope of beholding Christ coming in his regal majesty, crowned with many crowns, glorified in his saints and admired in all them that believe. And this event is of especial importance, because all the other objects of my hope are to be received in their fullness and perfection at the consumation of this “blessed hope.” The hope of Eternal Life is realized “when the Son of man shall come in his glory with all the holy angels,” for then the wicked shall go away into everlasting punishment, “but the righteous unto LIFE ETERNAL.” Matt. xxv : 46. The hope of *salvation* reaches to the time when he who once was offered to bear the sins of many, shall appear no more sin bearer, but “unto salvation” for them that expect him. Heb. ix : 28. The hope of the resurrection reaches onward to the last day, when he who is the Resurrection and the life shall come to raise his people from their graves ;—the hope of glory can never have reached its full accomplishment until the glorious appearing of Christ when “we also shall APPEAR *with* HIM in GLORY ;” and the hope

of being like Jesus is referred directly to the time "when he shall APPEAR," and "we shall be *like HIM*, for we shall see him as he is."

All these hopes centre in that day. All our expectations converge to that glorious event. Around that radiant morning's dawn, hang all the foreshadowed and predicted splendors which filled the minds of prophets and apostles with rapture and delight. It will be a glorious day. I hope to behold its light. I hope to see my Saviour; no more the man of sorrows, or the bleeding Lamb; but the lion of the Tribe of Judah, the prince of the kings of the earth, the king of kings, and lord of lords. I hope to see him in peace, to be so kept by his power, and saved by his grace, that I may have confidence, and not be ashamed before him at his coming. I hope to hear him speak my worthless name, and—O, can it be!—to hear him say to me, "Well done!"

And is there not enough in *this* hope to inspire with gladness each believing heart that rejoices in the saving grace of Christ? The thought and hope that the long absent master shall return to claim his own,—shall dry their tears and repair their losses; shall raise their friends from death, shall engird them with immortal strength, shall save them from all their foes, shall make them like himself, shall bid them enter into his joy, behold his glory, abide in his tabernacle, sit on his throne, gaze upon his countenance, listen to his voice, cel-

celebrate his praises, and so ever be "with the Lord." Ah! is not this a joyous hope? And such a hope as this is *mine*. I hope to see Jesus Christ himself appear again in the clouds of heaven, in glory and in majesty, to save his people and to overthrow his enemies. Do you ask of me a reason of this hope? Turn back then and read the scriptures I have quoted, and say have I not reasons there? But I have other reasons, a few of which I will present.

1. I hope for it, because the ancient patriarchs expected and predicted that event. "And Enoch also, the seventh from Adam, prophesied of these saying, Behold, the Lord COMETH with ten thousands of his saints. To execute JUDGMENT UPON ALL, and convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him." Jude 14, 15.

Job declared, "I know *that* my Redeemer liveth, and *that* he shall STAND at the latter *day* UPON THE EARTH." Job xix : 25. And even Balaam, wicked as he was, when once the Spirit of God came upon him, was forced to say, while beholding the vision of the Almighty, and predicting what should happen in the latter days, "I shall SEE HIM, but not now : I shall behold him, but not nigh : there shall come a STAR out of Jacob, and a SCEPTRE shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth . . . Out of Jacob shall come HE that shall have DOMINION, and

shall destroy him that remaineth of the city." Numb. xxiv : 17, 19.

Balaam has never *yet* seen the rising of that *Star*. He died the death of the sinful, notwithstanding all his pious desires. Yet he *shall* see that *Star* and behold him but "not nigh." When they "that pierced him" shall see him, and they that condemned him shall behold him "sitting on the right hand of power, and coming in the clouds of heaven," then shall this prophecy receive its full accomplishment.

2. I hope for the Lord's appearing, because holy prophets have foretold it. Said David, the sweet Psalmist of Israel, "Our God shall COME and shall not keep silence : a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. GATHER MY SAINTS TOGETHER UNTO ME ; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness ; for God *is* judge himself." Ps. 1 : 3-6.

"Say among the heathen *that* the Lord reigneth ; the world also shall be established that it shall not be moved : he shall judge the people righteously. Let the heavens rejoice, and let the earth be glad ; let the sea roar, and the fullness thereof. Let the field be joyful, and all that *is* therein : then shall all the trees of the wood rejoice before the Lord : for he COMETH, for he COMETH to JUDGE the

EARTH; he shall judge the world with righteousness, and the people with his truth." Ps. xcvi: 10-13.

Isaiah also pours forth in glowing strains the same grand truth in words like these: "Strengthen ye the weak hands, and confirm the feeble knees. Say to them *that are* of a fearful heart, Be strong, fear not: behold, YOUR GOD WILL COME *with* vengeance, *even* God *with* a recompense; he will COME and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame *man* leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert." Is. xxxv: 3-6. "Behold the LORD GOD WILL COME with strong *hand*, and his arm shall rule for him: behold, his reward *is* with him, and his work before him." Is. xl: 10. "For, behold, the LORD WILL COME with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many." Is. lxvi: 15, 16. "And it shall be said in that day, Lo, this *is* our God; we have WAITED FOR HIM, and he will save us: this *is* the Lord; we have waited for him, we will be glad and rejoice in his salvation." Is. xxv: 9.

Such were the words in which Isaiah proclaimed the approaching advent of the mighty one. Ezekiel also brought from the mouth of God this mes-

sage concerning the crown and diadem of Judah : “ And thou, profane, wicked prince of Israel, whose day is come, when iniquity *shall have* an end, thus saith the Lord God : Remove the diadem, and take off the crown : this *shall not be* the same : exalt *him that is low*, and abase *him that is high*. I will overturn, overturn, overturn it : and it shall be no *more*, until HE COME WHOSE RIGHT IT IS ; and I will give it *him*.” Ezek. xxi : 25–27. And Daniel while foretelling the course of earthly empire from the times in which he lived to its final subversion, when the judgment should sit and the books be opened, said, “ I saw, in the night, visions ; and, behold, *one* like the Son of man CAME with the CLOUDS OF HEAVEN, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him : his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.” Dan. vii : 13–14.

Thus did the ancient prophets of Israel, in numerous places, predict the coming glory of the everlasting kingdom of the great God, and the triumphant appearing of his only begotten son.

3. I hope for the appearing of the Saviour because he himself has promised it. Many are his words which declare the fact ; thus he said : “ the Son of man shall COME in the glory of his father with his angels ; and then he shall reward every

man according to his works." Matt. xvi : 27 ; and there were some standing there, who saw upon the mount of transfiguration a representation of his coming in his kingdom. Again, when he would comfort his sorrowing disciples, he gave to them this parting promise : "Let not your heart be troubled : ye believe in God, believe also in me. In my Father's house are many mansions : if *it were* not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I WILL COME AGAIN, and receive you unto myself ; that where I am, *there* ye may be also." John xiv : 1-3.

4. I hope that my Saviour will come again, because that when he departed, celestial visitants gave to his wondering followers assurance of his return. Jesus had led his disciples out to the brow of Olivet, and there gave to them his parting charge and his parting blessing. "And when he had spoken these things, while they beheld, he was taken up ; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel ; which also said, Ye men of Galilee, why stand ye gazing up into heaven ? This same Jesus which is taken up from you into heaven, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN." Acts i : 9-11. No language could more clearly disclose the event for which I hope. "This *same* Jesus" fixes the per-

sonality, and "in like manner as ye have seen him go," the *mode* of his return. No sophistry can pervert the language, and no spiritual appearing can fulfil it. Upon this word I dare to rest my *hope*.

5. I hope for it because the apostles continually expected, predicted, and alluded to it. Some twelve times in the two brief epistles to the Thesalonians does Paul allude to this glorious event, and with such vivid and forceful rhetoric that some sceptics, universalists, and others have inferred that Paul *himself* expected to *live* to see that day, and consequently that he was mistaken and un-inspired, forgetting that he himself said that that day should *not come* until the apostacy had first appeared, that the day was not "*at hand*," or impending, (*enesteken*) and that in the same passage where he speaks of the judging of "the quick and dead at his appearing and kingdom," he says, "I am now ready to be offered and the time of my departure is at hand." Like Peter, who with a full understanding that he must by *death* "glorify God," nevertheless spake of the time when Christ's glory should be revealed as the object of his hope, and joy, and trust. 2 Thess. ii : 12 ; 2 Tim. iv : 8 ; John xxi : 18, 19. 1 Pet. iv : 4. 2 Pet. i : 15.

The whole apostolic church were filled with this "blessed hope." Paul tells us of their faith and how they "turned to God from idols to serve the living and true God : and to WAIT FOR HIS SON FROM

HEAVEN, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come." 1 Thess. i : 9, 10. Peter also gives charge to his brethren concerning their duty, and this is the grand motive which he uses to impress them to perform their responsibilities, "The elders which are among you, I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker, of the glory that shall be revealed : Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly ; not for filthy lucre, but of a ready mind ; neither as being lords over *God's* heritage, but being ensamples to the flock. . And when the CHIEF SHEPHERD SHALL APPEAR, ye shall receive a crown of glory that fadeth not away." 1 Pet. v : 1-4. James also uses the same motive for the comfort of his afflicted brethren, saying, "Be patient therefore. brethren, unto the COMING OF THE LORD. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient ; stablish your hearts : for the COMING OF THE LORD draweth nigh." James v : 7, 8. Jude echoes the ancient warning, "behold the Lord cometh with ten thousands of his saints." John exclaims : "Behold, he COMETH with clouds ; and EVERY EYE SHALL SEE HIM, and they *also* which pierced him : and all kindreds of the earth shall wail because of him. Even so, Amen." Rev. i : 7 ; and finally, the

last recorded promise of Christ to his church, the last parting postscript in his last letter to his suffering bride, the last link in the great prophetic chain that binds the church to her anchor "within the veil," the glorious sentence that concludes, and perfects, and seals up the revelation of God to man is, "SURELY I COME QUICKLY!" And from my heart, like that of John and of the universal church, wells up the responsive prayer, "AMEN! EVEN SO, COME LORD JESUS." Rev. xxii : 20.

Such are the teachings of Patriarchs, Apostles, Prophets, Celestial Witnesses, and our Lord himself concerning this great object of Christian hope. These are some of the weighty REASONS that I have for cherishing this blessed, this glorious hope. Upon these it is firmly grounded. It is neither vague, nor vain. It is a good hope through grace, and with it God has given us "everlasting consolation." It is a lively hope—a hope like an anchor to the soul, both *sure* and *steadfast*, reaching to that within the veil, whither Jesus, the forerunner, is, for us, entered." Heb. vi : 19.

Reader, is this *your* hope? Are you so securely trusting in Christ that you can have confidence in him and rejoice in the prospects of meeting him? Can you be joyful in this hope? If not, I pray you, flee to Christ, and, by believing, receive "everlasting consolation, good hope through grace," and joy, and peace eternal in him.

The Christian's hope, as revealed in the Holy Scriptures, resting upon the promises of God, embracing eternal life, glory, salvation, immortality, a resurrection, and all other blessings which accompany the revelation of the Lord Jesus Christ, is a subject of paramount interest and importance to those who have learned to trust in Jesus Christ, and wait with patience for His salvation. It supplants the vain and evanescent hopes of earth; it recalls the mind from the vacillation and aimlessness of its worldly bewilderment; and it settles and steadies the soul by attaching to it something "both sure and steadfast." It takes up the heart with a mighty attraction, and sweeps it into the beginning of a great and endless orbit, where it shall ever be drawn forward as by an unbroken bond, and thus run on in a race of undiminished glory throughout the cycles of eternity.

And as Jesus Christ is "our hope," we most naturally long for the day when he shall appear, and when we, no longer perturbed by the attractions of earthly things, shall enter fully upon our eternal race,—when "the hope laid up for us in heaven," shall be fully realized, and we shall participate the fulness of our eternal joy. Hope deferred maketh the heart sick, though when the hope is *sure*, we can afford to *wait* for its full realization. When our souls are filled with the deep consciousness that God's word will be accomplished,—that our Lord

will come and give us life, and glory, and joy, and immortality, and eternal blessedness ; what matters it though years may roll away, and changes may come, and shadows, and storms, and tempests, may intervene ; if there shall yet be peace, and light, and joy and blessing eternal at last ? And our certainty of reaching this final goal of triumph, enables us to exercise “ the work of faith,” “ the labor of love,” and the “ *patience of hope*” amid all our trials here. And the hope of the Christian has such immutable grounds, and such glorious objects, that it, of all others, should inspire patience and unflinching confidence.

But glorious as our hope is, and always has been of itself, one fact seems to shed increasing lustre on it as time wears away. “ Our salvation is *nearer* than when we believed.” We are four thousand years less distant from those glories, than were the patriarchs when they looked for and predicted them. We are two or three thousand years nearer to them than were the prophets, when they foresaw and foretold these blessings. We are more than eighteen hundred years nearer to them than were they who heard the Saviour say, “ I will come again ;” or than they who “ turned from idols to serve the living God, and to wait for His son from heaven. Even Jesus, that delivered us from the wrath to come.” 1 Thess. i : 10.

How near we are to that day, I dare not presume to tell. I do not know. I have no evidence that

others do. Many persons have made sad mistakes when they have dared to think and speak too positively, concerning "the times and the seasons, which the Father hath put in his own power." Acts i : 7. Our Lord would have his whole church awaiting with watchfulness his return ; hence he says : " Watch, for in such an hour as ye think not the Son of man cometh ;" and, as if he would not limit this admonition to any single age, he said : " What I say unto *you*, I say unto ALL ; *watch!*" We are therefore to maintain a position of constant watchfulness, so that that day shall not come upon us unawares, or as a thief ? Matt. xxiv : 44 ; Mark xiii : 37.

And as the weary night-watcher catches with joy the first gray tint that tells of coming morn, so those who do wait for the Lord " more than they that watch for the morning," need make no excuses for all their earnest and watchful gazing to see if there are tokens of the approach of Him whom their souls love. And it cannot be wrong or presumptuous to observe the grand and prominent outlines and incidents, which stand like landmarks and milestones to tell us of our progress in our mortal course, and of our proximity to our final goal. Nay, if the Jews were condemned as hypocrites because they could " discern the face of the sky," but could not " discern the signs of the times," and if terrible calamities came upon them because they knew not " the time of their visitation," surely it may well be re-

garded as presumption in us, if having been forewarned, we refuse to listen to that apostolic word, which says :

“ We have also a more sure word of prophecy ; whereunto ye do WELL that ye TAKE HEED, as unto a LIGHT that shineth in a dark place, until the DAY DAWN, and the day star arise. In your hearts knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man ; but holy men of God spake *as they were* moved by the Holy Ghost.”
1 Peter i : 19-21.

Let us then carefully read some of those “ sure words,” and observe their teachings.

I hope to behold my Saviour, in the visible glory of His coming, not long hence ; and with meekness and fear, I would give some of the numerous reasons for that hope. God help me to choose them wisely, and you to ponder them carefully !

I. The great king of Babylon once dreamed of the chief kingdoms of the earth, under the figure of a gigantic image of resplendent brightness, having in its composition FIVE different elements or materials. The head was GOLD, the breast and arms SILVER, the belly and sides of BRASS, the legs of IRON, and the feet of *iron* and *clay*, or POTTERY. He saw afterwards a stone, torn from the mountain's brow by an unseen force, rushing down upon the image, striking it upon its feet, breaking and grinding the

whole to powder, so that the mountain wind bore it away like chaff from off the threshing floor, and then this same stone "became a great mountain, and FILLED the WHOLE EARTH."

Now it is clear from the language of the chapter, that this image of a man, represented man's *government* in the world, and the succession of great empires which should arise. What the STONE signified is equally plain. The explanation as given by the Prophet DANIEL to the king of Babylon is as follows: 1. "THOU art this *head* of GOLD." 2. "After thee shall arise *another kingdom* inferior to THEE," i. e., SILVER. 3. "And *another* THIRD *kingdom* of BRASS, which shall bear rule over all the EARTH." 4. "And the FOURTH KINGDOM shall be strong as IRON." 5. "And as the toes of the feet were part of *iron* and part of *clay*—the *kingdom* shall be DIVIDED—it shall be partly *strong* and partly *broken*." 6. "And in those days shall the God of heaven set up a KINGDOM, which shall *never* be DESTROYED . . . but it shall break in pieces and consume all these kingdoms, and it shall stand FOREVER." This everlasting kingdom is represented by the STONE, which "became a great mountain and filled the whole EARTH."

Nothing can be more plain than the fact that the *first* of these kingdoms then existed in the times of Daniel himself,—another thing is equally plain, namely, as *all* earthly kingdoms are not *yet* "broken in *pieces* and *consumed*," we have not *yet* reached

the *end* of the vision, the establishment of the everlasting kingdom of the God of Heaven. Hence we are somewhere on this chain of *events*, past the beginning, but not yet arrived at the *end*. *Where are we* in this grand course of human empire?

The first kingdom was **BABYLON**; this is evident from the very language used, "*Thou art this head of gold.*" The second, or silver kingdom, is that of the **MEDIANS** and **PERSIANS** by whom the kingdom of Babylon was overthrown. Dan. v. 30, 31. The third kingdom of brass, represents "the brazen-coated **GREEKS**," as Homer calls them, who, under the leadership of Alexander the Great, overcame the empire of the Medians and Persians, and established the **MACEDONIAN** empire upon its ruins. The fourth kingdom is the mighty empire of the **ROMANS**, which ruled the world when Christ was born, and like massive **IRON**, broke in pieces whatever opposed it. The *iron* and *clay* or **POTTERY** represent the division of that kingdom, which subsequently occurred some four or five hundred years after Christ, resulting in the establishment of a number of European kingdoms, which remain, "partly strong and partly broken" to *this day*. Beyond this is the coming of the mighty **STONE**, which shall break in pieces and consume all others, and shall become an universal kingdom, the kingdom of "the God of heaven," and shall stand **FOREVER**.

Now the grand question recurs, *where are we in*

this line of *events*? We are not under the rule of Babylon, the *golden* head ; for that passed away some five hundred and thirty years before Christ. That certainly is *past*. We are not under the rule of the silver kingdom, the Medians and Persians, for their superiority, beginning at the conquest of Babylon, was overthrown by Alexander some three hundred and thirty years before Christ, or more than two thousand years ago. Then the Grecian empire was first divided, and subsequently its several divisions were overthrown, till Egypt, the last remaining one, bowed to the sceptre of Rome about thirty years before Christ. The period of Rome's iron-like grandeur and majesty has long since passed away, and the pen and genius of a sceptic have been enlisted to describe its "Decline and Fall." But when Rome *fell*, no other power came up to assume her fallen crown, or sway her prostrate sceptre of universal empire. No conqueror since then has been able to found an empire that could rule the world. The fragments of old Rome remain, "partly strong," like France and Britain, "partly broken," like Portugal, and Spain, and Hungary. And here, during some thirteen hundred years, have these fragmentary portions of Imperial Rome, these "toes of iron and of clay," in the great image, been upon the theatre of prophecy and of history. What comes next? The kingdom of God, the mighty **STONE**—that "which the builders rejected," but which now

is "the head of the corner," that of which it is said: "Whosoever shall fall upon that STONE shall be broken; but on whomsoever it shall fall, it will grind him to powder." Luke xx: 18. This is most clearly the *next* grand event in this prophetic course. And this kingdom is to be established by "our Lord Jesus Christ, who shall judge the living and the dead at His *appearing and His KINGDOM.*" 2 Tim. iv: 1-4. Now in view of all these facts, like the mariner who sees the last lights and landmarks which mark the conclusion of his voyage, laying just before him, I conclude that we must be very near the end of this great series of events, and consequently that the coming of my Lord, and the consummation of my hope "draweth nigh." And besides, I remember that all the prophecies concerning these four kingdoms are matters in which all Bible students, expositors and Christian historians AGREE. The infidel can neither deny the facts, nor subvert the prophecy. Both stand invulnerable. There are some, it is true, who suppose that God's Kingdom was established when Christ *came*, but this seems to be plainly wrong, because, 1. The kingdoms of the earth *now exist*, and are not yet ground to powder and scattered like the chaff. 2. Christ had no *Kingdom* while here, but said: "my Kingdom is NOT of *this* world." John xviii: 36. 3. The *stone* is to strike the image upon the *feet and toes* of iron and CLAY, but these "feet and toes," rep-

resenting **DIVIDED Rome**, were not in existence till hundreds of years after Christ was born, under the rule of **UNDIVIDED Rome**, persecuted in infancy by a Roman governor, tributary to Roman exactors, arrested by Roman soldiers, led before a Roman tribunal, scourged by Roman hands, clad in Roman purple, condemned by a Roman ruler, crucified upon a Roman cross, pierced with a Roman spear, his sepulchre sealed with a Roman seal, guarded by Roman warriors, and his resurrection lied about afterwards by Roman guards, in obedience to priestly bribery and pharisaic falsehood. Now since this was the aspect of affairs, when Jesus was here on earth, I think it is quite clear that he did not *then* establish His everlasting kingdom; and hence I look for Him to come again, and fulfill His glorious destiny, and reign upon the earth forever more. I look and hope for it *soon*, and this ancient prophecy, now *almost* fulfilled, is a *reason* for my hope. Read the second chapter of Daniel, and compare it with any good history of those times—such as that of Rollin, or those of the ancient *writers themselves*, and see if these things are not so.

II. The great prophet Daniel beheld in vision these same four great kingdoms, represented by four furious and ferocious beasts, rising from the stormy bosom of a tempestuous sea. They were an eagle-winged **LION**, a **BEAR**, a four-headed **LEOPARD**, and a nondescript and terrible **TEN-HORNED BEAST**. He

afterwards saw amid these ten horns another different one arise, which subverted *three* that were before it, blasphemed the Most High, and persecuted his saints, until at length he beheld the thrones of judgment placed in solemn state, "and the *Ancient of days* did sit, whose garment was white as snow, and the hair of his head like the pure wool : his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him : thousand thousands ministered unto him, and ten thousand times ten thousand stood before him : the JUDGMENT WAS SET, and the BOOKS were OPENED. I beheld then because of the voice of the great words which the horn spake : I beheld even till the BEAST WAS SLAIN, and his body DESTROYED, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away ; yet their lives were prolonged for a season and time. I saw in the night visions, and behold, one like THE SON OF MAN CAME with the CLOUDS OF HEAVEN, and came to the *Ancient of days*, and they brought him near before him. And there was given him DOMINION, and glory, and a KINGDOM, that all people, nations, and languages, should serve him : his DOMINION is an EVERLASTING DOMINION, which shall not pass away, and his KINGDOM that which SHALL NOT BE DESTROYED." Dan. vii : 9-14.

The same events foreshown in the great image

are here again more fully and definitely represented. The beasts represent kingdoms ; mighty, beastly, and cruel. This is the interpretation given by the angel : " The fourth beast shall be the fourth KINGDOM upon the earth."

An infidel might have mocked at such an unnatural emblem as a winged lion, but during the recent excavations at Nineveh, which was the capital of the old Assyrian empire, from which Babylon afterwards sprung, there was discovered, chiseled from the solid rock, "*a LION having eagles' wings.*" I have seen an engraving of it. That sculptured form was as appropriate a symbol of Babylon as the "British lion" is of Britain, or as the "eagle" is of America. The lion and the eagle, the kings of beasts and of birds are here combined to represent the chief of kingdoms. The prophets used this very emblem to represent Babylon. "Israel is a scattered sheep ; the LIONS have driven him away : first the king of Assyria hath devoured him ; and last this NEBUCHADREZZAR king of BABYLON hath broken his bones." Jer. i : 17. Ezek. xviii : 1-16.

At length the prophet beheld another beast, "a second like a BEAR," representing the cruel, ravenous and rapacious Medo-Persian empire. Then came the swift and Leopard-like *Greeks*, and as this leopard had "four HEADS," so after the death of Alexander the kingdom was divided into four kingdoms under the rule of his four great generals : Cas-

sander reigning over Macedon and Greece, Lysimachus over Thrace and Bythynia, Ptolemy over Egypt, and Selucus over Syria. Following these came the mighty empire of the *Romans* which “devoured and brake in pieces” like the *iron* in the image, “and stamped the residue with its feet.” Some three or four hundred years after Christ this kingdom was divided, and within its territory there came up TEN other kingdoms, answering to the “ten horns.” MACHIAVEL, the Roman Catholic historian, little thinking what he was doing, has given us the names of the ten kingdoms that arose out of the Roman empire. 1. The Ostrogoths in Mœsia, 377. 2. The Visgoths in Pannonia, 378. 3. The Sueves and Alans in Gascoigne and Spain, 407. 4. Vandals in Africa, 407. 5. The Franks in France, 407. 6. The Burgundians in Burgundy, 407. 7. The Heruli and Turingi in Italy, 476. 8. The Saxons and Angles in Britain, 476. 9. The Huns in Hungary, 356. 10. The Lombards, first upon the Danube and afterwards in Italy, 483. The dates are those given by “That excellent chronologer, Bp. Lloyd.” *Vide* Newton on the Prophecies, Dissertation XIV, pp. 209, 210.

Another power arose, the Papal government, tearing up three others to make way for itself, and then fulfilling its predicted course of blasphemy, hypocrisy, impiety, persecution and blood, down very nearly to the present time. In the grand outlines

of this prophetic view there seems to be no room for mistake. The prophecy and the history correspond as the mirrored likeness corresponds to the human face,—they are accurately true. Their accomplishment of this prophecy fills up the history till the present age.

Again, the question recurs, “WHERE ARE WE?” Not under Babylonish rule—that is gone—not under Persian tyranny, that has passed away—not under Grecian government, for Grecia is no longer an empire—not under mighty and imperial Rome, for that is divided and broken into fragments. The ten kingdoms have arisen—the other little one has also come up and done its appointed work; and what comes next? The throne of judgment! The destruction of the beast by burning flame! The appearing of Christ in glory and majesty! and the everlasting kingdom of God established on the earth! Three of these four great empires have passed away, the fourth is in its last, its divided stage, and the voices of providence and of prophecy alike unite to proclaim “Repent, for the kingdom of God is *at HAND!*” All things verge onward to this glorious day when, says the prophet, “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.” Dan. vii : 27.

This prophetic outline then is another REASON for my hope that my Lord will appear ere long. Since so much of the prophecy has been accomplished, I have hope that the accomplishment of the remainder is not far distant ; that soon the judgment shall sit, the books be opened, the Son of man appear, and the saints of the most High shall receive their everlasting kingdom and their great reward.

III. The angel of the Lord, having led the prophet Daniel through a brief but graphic narration of the events of note in the history of the ages past, beginning with those just then transpiring beneath his gaze, and going down to the latter-days, informed him that at "*the time of the end,*" a certain mighty power or potentate should run through a course of conquest and victory, until at the conclusion "He shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain ; yet he shall come to his end, and none shall help him. And at that time shall Michael stand up, the great prince which standeth for the children of thy people : and there shall be a time of trouble, such as never was since there was a nation even to that same time : and at that time thy people shall be DELIVERED, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall AWAKE, some to EVERLASTING LIFE, and some to

shame and everlasting contempt. And they that be wise shall SHINE as the brightness of the firmament ; and they that turn many to righteousness as the STARS for EVER AND EVER." Dan. xi : 44, 45 ; xii : 1-3.

Now it is quite evident that the end of this series of events is in connection with the coming of the Lord Jesus Christ and the resurrection of the dead. To apply it to mere temporal deliverances is to make the prophets speak great swelling words, which have but little force or meaning. It also seems quite plain that this "glorious holy mountain" is Mount Zion, or Jerusalem, which is "between the seas,"—the dead sea being on the east and the Mediterranean on the west of it. Now I do not see that this prediction has ever yet received its accomplishment, but from the attention with which the great European powers are viewing what is termed the "Eastern question," from the rising importance of the Jewish people, and the peculiar interest that is awakened in that nation ; its representatives holding the purse-strings of the world ; it seems to me exceedingly probable that before *long* we shall see a Ruler taking possession of that land and planting there the "tabernacles of his palace," and then sudden and unexpectedly shall the terrors of Armageddon roll in upon the view. I cannot predict with positiveness, I am no prophet, but it seems to me exceedingly *probable* that these events may very

soon be realized. And if so, then I have another reason for my hope.

IV. The same angel, after describing the resurrection of those that sleep in the dust of the earth, and the glorification of the people of God, who shall "shine as the stars forever and ever," continued thus: "But thou, O Daniel, shut up the words, and SEAL THE BOOK, even to the TIME OF THE END: many shall RUN TO AND FRO, and KNOWLEDGE SHALL BE INCREASED." Dan. xii: 4. Now it cannot be denied that there has been, during the last half century, an increase of knowledge entirely unparalleled in all the history of the world.

If we regard this increase of knowledge as having respect to this very prophecy, and to the understanding of the word of God: If like MICHÆLIS, we say, "Many shall give their sedulous attention to the understanding of *these things*,"—or with A. Clarke, "Many shall endeavor to search out the sense, and knowledge shall be increased by these means," or with Dr. Coke, "Many shall run to and fro. . . earnestly searching into this sealed book, and knowledge shall be increased; light shall be cast on the *prophecies* . . . they will be clear as if written with a sunbeam:" if with Dr. Gill we say, "Many shall be stirred up to inquire into these things . . . the knowledge of this book of prophecy will be increased, things will appear plainer, the nearer the accomplishment of them,"—if this be the sense and scope

of the passage, surely *such* knowledge has *greatly increased*. Said Sir Isaac Newton, "it is a part of this prophecy that it should not be understood before the last age of the world; and therefore it makes for the credit of the prophecy that it is not yet understood; but if the last age, the age of opening these things, be now approaching, (as by the great success of late interpreters it seems to be,) we have more encouragement than ever to look into these things. But in the very end the prophecy shall be so far interpreted as to convince many,' 'for then,' says Daniel, 'many shall run to and fro, and *knowledge* shall be increased.' . . . Among the interpreters of the last age, there is scarce one of note who hath not made some discovery worth knowing; whence I seem to gather that God is about *opening* these mysteries."*

A generation later than this, in 1775, the sainted Fletcher of Madely, writing on this subject, said: "It is remarkable that more books have been written upon the prophecies these last hundred years, than were ever known before, and all—those, at least, which I have read—agree that these things will, in all probability, *soon come* upon the earth. I know many have been grossly mistaken as to the years; but because they were *rash*, shall we be *stupid*? Because they said '*to-day*,' shall we say *never*? and cry '*peace, peace*,' when we should look about us

* Observations on the Prophecies. Voice of the Church, p. 235.

with eyes full of expectation? Let us not judge rashly, nor utter vain predictions in the name of the Lord; but let us look about us with watchful eyes, lest the enemy take advantage of us . . . If we are mistaken in forming conjectures . . . if these things happen not to us, but to our children, (as they most *certainly will*, before the *third* generation is swept away,) is it not our business to prepare ourselves for them?" &c.*

If more books had been written on the prophecies during *that* century than were ever known before, is it not true that *more, far more*, have been written in the *last half* century than all that were written previously? The volumes which were issued in Fletcher's time, cannot be compared with the multitudes of more recent issue. It would require a *volume* to catalogue the works on prophecy that have leaped from the press during the last generation, from such writers as Cumming, Croly, Keith, Begg, Brooks, Birks, Bickersteth, McNeil, Elliott, Maitland, Wolff, and others in England; the Bonars, McCheyne, Candlish, Chalmers, Gilfillan, and Cunninghame in Scotland; Gaussen, Hengstenburg, Olshausen, and others upon the continent, and in America, from Drs. Duffield, Ramsey, Lord, Tyng, Hopkins,—also Messrs. Winthrop, D. N. Lord, D. T. Taylor, and others far too numerous to

Letter on the Prophecies. Works, Vol. 10. "Voice of the Church," p. 266. The "third generation" is passing away.

mention.* Besides these there are *hundreds* and *thousands* who have studied and are *preaching* upon the prophecies, who have never written on the subject. And many of them are men second to none of their compeers in the pulpit, or on the platform. Men of eloquence like Chalmers, and Melville, and Cumming, and Spurgeon, and Tyng, and Burnham; men of learning like Elliott, and Lord, and Wolffe; men of the deepest piety like McCheyne, and Hewettson, and J. K. Lord; men of the highest and the lowest grade, from bishops and princes, down to farmers and artisans,—men in all countries where the Bible is studied—men whose tongues and pens are both “like a pen of a ready writer,” have independently, and often unknown to each other, united in lavishing their learning and their eloquence upon the exposition of those unfolding oracles, that are adapted to human necessities in these last times of peril and of sin.

But perhaps by some, this prediction may be regarded as having a more extended application, and so embracing all scriptural knowledge. And if it be in this respect that knowledge was to be increased, how accurately and gloriously has the prediction been accomplished.

If we go back to the days of Christ, we find the Old Testament existing only in the original Hebrew

*See *The Voice of the Church on the Reign of Christ*, for an extended list of names of writers and preachers on these subjects, occupying several pages.

and in the Greek translation called the Septuagint, made by order of Ptolemy Philadelphus, B.C. about 288. About one hundred years from the birth of Christ, the New Testament writings were completed, the last being added by the Apostle John. The Christian church of the first age had only the Bible in Hebrew and in Greek. The gift of tongues aided in its dissemination among different nations, but the necessity of versions was speedily felt. The work was begun perhaps under the eye, and in the days of the Apostles, by the translation of the New Testament into the (Peshito) Syriac language. In the first ten centuries of the Christian era the Bible was translated into as many different tongues:— Chaldee, Greek, Syriac, Latin, Egyptian, Ethiopic, Armenian, Gothic, Slavonic, Arabic, and, perhaps, Anglo-Saxon; and some thousands of copies probably were transcribed by hand. This with a French version, made in the *twelfth* century, an English one in the fourteenth, and in the *fifteenth* an Italian version, and one in Spanish; was all that was done for the Bible during about fifteen hundred years from the time of Christ. Ten versions in ten hundred years, and then four versions during five hundred years of darkness succeeding. Books were then written with the pen, and in England in 1429, Nicholas Belward was arraigned for purchasing a New Testament for *four marks and four pence*, and teaching William Wright and Margery his wife, the

study of the same. This price would be equal to about £45. 6s. 8d, or about *two hundred and twenty-five dollars* for a NEW TESTAMENT. How precious must the word of God have been then.*

At length the art of printing was discovered. The first book ever printed was the Book of Books, the Book of God, by Faust and Guttenberg, at Metz, between the years 1450 and 1455. It was the first fruits of a glorious harvest. Other impressions followed,—probably as many as one hundred and fifty small editions before the time of Luther. In 1472 the printers, in a petition, complaining of their poverty to Sixtus IV., stated that an edition of a theological work (including the Bible) consisted of five hundred and fifty copies. There must have been then, at a moderate calculation, some sixty thousand copies of the scriptures circulated, partly in Latin and partly in modern languages, before the reformation.

These volumes, scattered through the lands, had in them the germs of a new life for man. They quickened the dormant souls of those who sat in darkness. Luther arose. In the Castle of Wartburg he translated his German Testament. “Let this one book,” said he, “be on all tongues, in all hands, under all eyes, in all pens, and in all hearts.” “Hearken, O man! my brother!—God, the creator of heaven and earth, speaks here to thee.” He finished the New Testament and was set at liberty.

*Our English Bible, p. 45.

Melancthon assisted to revise it. Three presses were employed to print it, and ten thousand sheets were struck off in a day. At last, on the 21st of Sept., 1522, three thousand Testaments were ready and were given to the world. Other editions succeeded this, one in the December following, and sixty-eight within ten years. When the New Testament was printed they commenced to translate the old, and in 1530 the whole Bible issued from the press.

Other versions followed. In 1666 the French Jesuits threw De Sacy into prison. For two years and a half, within the gloomy walls of the old Bastille, he labored in translating the Bible. It was finished one night, and the next day he was set free. God maketh the wrath of man to praise him. This version is regarded by very many "as the most perfect version in the French or in any other tongue."* Like Bunyan's Pilgrim, it was prison work. From 1550 to 1600 Le Long reckons no fewer than 157 editions of Bibles or Testaments printed in French.

Wicliffe's first version of the Bible in English, in 1380, though not printed, was yet circulated in manuscript. The earliest Scripture printed in English was the seven Penitential Psalms, by Bishop Fisher, 1505. About this time arose William Tyndale, a man of learning, piety, and high and holy purpose. When once a priest said to him, "We are better without God's laws than the pope's," he

*Bible in Many Tongues. p. 118.

replied, "I defy the pope and all his laws. . . . If God spare my life, ere many years, I will cause the boy who driveth the plow to know more of the Scriptures than you do."* Disturbed by priests in Gloucestershire, he sought another place where he might perform his work. He thought of the Bishop of London, praised exceedingly by Erasmus, "whose tongue maketh of little gnats great elephants," but there was no place for Tyndale in that quarter, and he says he "understood at last, not only that there was no room in my Lord of London's palace, to translate the New Testament, but also that there was no place to do it in all England. Room enough there was in my Lord's house for belly-cheer, but none to translate the New Testament." Preserved for a while from actual want by the kindness of Humphrey Monmouth, he at length sailed to Hamburg in 1524. The following year he was at Cologne, passing through the press the first New Testaments ever printed in the English tongue. Betrayed there, he snatched some copies of his incomplete Testaments from the press, and started with all speed in a passing boat for Worms, where he in safety finished his work, and issued the first English Testament ever published, about 1526. Multitudes of these were sent to England. Some were bought and burned, others filled their places—in 1530 Tyndale published the pentateuch; in 1534 a version of

*British Quarterly Review, vol. iii, p. 447.

Jonah ; but he never finished the Old Testament. Hated by the enemies of God, and an exile from his own land, betrayed by an infamous Judas named Philips, he was taken to Vilvord Castle near Brussels :—kept there in prison a year or two, he busied himself with preparing a version of the New Testament in provincial orthography, that plow-boys could understand ; and at last, in Sept., 1536, he was led forth to execution, strangled, and thrown into the flames, his last words being, “ Lord, open the king of England’s eyes.” That prayer was answered, and in less than one year “ Mathew’s Bible,” containing Tyndale’s New Testament and Pentateuch, which had been by that king prohibited, were issued openly in England, as the version which all might read and possess, superseding the subsequent one of Bp. Coverdale, and being as the title declared, “ set forth by the king’s most gracious license.” “ And thus Henry VIII unwittingly afforded his public sanction to the man whom he had persecuted through life and permitted to die a felon’s death on a foreign shore !” And though afterward, under this same king, parliament again prohibited the Bible, yet during the twenty years of his reign as many as fifty editions were issued, and during the brief seven years of the reign of his successor, Edward VI, there were published as many more.* “ So mightily grew the word of God and prevailed.”

*The Bible in *Mary Tongues*, p. 91. Our English Bible, p. 119.

In the seventeenth century 940 editions of the Bible, in the languages of modern Europe, are enumerated, (not one of which were printed at Rome,) —in the same century 2050 editions of the Bible, or parts of the Bible, were issued in the oriental and Latin tongues, (and all but twenty-four of them beyond the reach of the Papal power.) In the 250 years after the Reformation, the Scriptures were translated in Europe into *twenty-two* languages more; and some four or five millions of copies in all languages were printed during the same period.

With this brief survey we come to the close of the eighteenth century. Up to that time from four to six *million* copies of the Holy Scriptures, in about thirty different languages, comprise all that had ever been issued since the *world began*. In 1779, there was not a Bible Society in the world, and after all that had been done, there were not, at that time, for all the teeming myriads of mankind, more than four millions of Bibles in circulation in the world.

A new era dawns. In 1780, the Naval and Military Bible Society, the first that was founded, was organized in England and began its limited work. In 1802, Rev. Thos. Charles of Bala in Wales, meeting a little girl who attended upon his ministry, enquired of her if she could repeat last Sunday's text. She was silent, and when pressed to answer him she burst into tears and said, "The weather, sir, has been so bad that I could not get to read the Bible."

She had been accustomed to travel *seven miles* to read the Bible and look out the text. That week the rain had prevented her from doing so. Mr. Charles, affected by the pressing need, soon came to London to beg Bibles for the Welsh. The destitution was great. The Religious Tract Society had recently declined to grant 20,000 Bibles, which had been solicited for Wales. Mr. Charles presented the cause to them again, when the Secretary, the Rev. J. Hughes, suggested, "Surely a *Society* might be formed for the purpose, and if for Wales, why not for the *world*?" They met again May 12th, 1803, and among other incidents, Rev. Mr. Knight related how a man had "traveled *sixty miles* over the snow, in Nova Scotia, to obtain a Bible."

On the 7th of May, 1804, some three hundred gentlemen of all denominations met at the London Tavern, and then and there, they organized that noble institution, "The British and Foreign Bible Society." On the 3d of Sept., 1804, it was voted that a number of stereotype Bibles and Testaments should be ordered, and among them, 20,000 Welsh Bibles and 5,000 Welsh Testaments were included. In Sept., 1805, the first *stereotype* edition of the New Testament ever printed, and the first part of the Bible ever published by the British and Foreign Bible Society, was issued from the University press at Cambridge. Other editions followed in rapid succession. In July, 1806, the Welsh Bibles and

Testaments were finished and started for Wales. "When the arrival of the cart was announced, which carried the first sacred load, the Welsh peasants went out in crowds to meet it; welcomed it as the Israelites did the ark of old; drew it into the town; and eagerly bore off every copy, as rapidly as they could be dispersed."*

A new era had dawned on the world.—Within *four years* from its establishment this society either published, or was engaged in publishing, not fewer than *forty-three* editions of the sacred Scriptures, in *seventeen* different languages, forming a grand total of **ONE HUNDRED AND NINETY-SIX THOUSAND COPIES**. Since that time the work has progressed beyond all precedent. The Bible has spread, most gloriously, to many lands. Carey, sneered at by the proud professors of his day as "the consecrated cobbler," sailed for Calcutta, as a missionary to India, June 13th, 1793. He arrived Nov. 11th, and began his work, in which he was afterwards assisted by Dr. Marshman, and, in 1813, he writes: "We are at this time engaged in translating the Bible into *twenty-one languages*, including the Bengalee which is finished." In July, 1832, two years before Carey's death, they were enabled to write that, "The *entire* Scriptures, of the Old and New Testaments, had at this time been printed and circulated in **SIX** oriental

* Christian Observer for July, 1810. History Brit. and For. Bib. Soc. vol. 1, p. 30.

languages, besides the Chinese ; the New Testament had been printed in twenty-three languages more ; the Pentateuch and other parts of the Old Testament in several of these languages ; and portions of the Scriptures had been printed in *ten* others, or in all FORTY LANGUAGES.* Such was the mighty progress of God's Word, during the laborious life of one individual ; and the lapse of subsequent years gives no token that this progress is retarded.

At the end of fifty years, in March, 1854, there had been issued by the British and Foreign Bible Society alone, the vast number of TWENTY-SEVEN MILLIONS, NINE HUNDRED AND THIRTY-EIGHT THOUSAND, SIX HUNDRED AND THIRTY-ONE copies, (27, 938, 631) of the Bible or parts thereof, to bless and save mankind.† These Bibles were only a *portion* of what had been published, for besides the vast number which private enterprise had spread abroad like healing leaves, numerous other societies had been formed, so that at that date not less than *forty millions* of copies of the whole, or parts of the sacred oracles, had been issued by Bible societies *alone*, and since then millions more have been issued to supply the increasing demand. "From the first of April, 1858, to the 31st of March, 1859, the number of copies of Scripture issued by the British and Foreign Bible Society, amount to the marvellous total of ONE MILLION, SIX HUNDRED AND TWENTY-FIVE THOU-

* Bible Triumphs, by Rev. Thomas Timpson ; p. 404

† Browne's History of the Brit. and For. Bib. Soc. Vol. II : p. 544.

SAND, NINE HUNDRED AND EIGHTY-FIVE COPIES." At that time, the same society, in addition to its immense domestic manufacture, had issued orders for the printing, in twelve different countries, of more than TWELVE HUNDRED AND SEVENTY THOUSAND copies of sacred Scripture. On the 1st of April, 1859, it is stated that the total issues of the society, excluding the past circulation of the vernacular Scriptures printed in India by the various *auxiliaries*, have now reached "THIRTY-FIVE MILLIONS, SIX HUNDRED AND NINE THOUSAND, NINE HUNDRED AND THIRTY-ONE COPIES."* In 1854, there had been issued by this society, *directly*, the Bible, or parts thereof, in ONE HUNDRED AND ONE languages and dialects, and indirectly in *fifty-one* more, making in all ONE HUNDRED AND FIFTY-TWO LANGUAGES OR DIALECTS in which Scripture had been issued to that date, *fourteen* of which *versions* were, however, issued by other societies. The number of different *versions* was *one hundred and seventy-nine*, and of these *one hundred and twenty-five* are translations *never before printed*. This was in 1854. From that time to 1859, a number of new versions have been added to the list. The British and Foreign Bible Society has, during these five years, circulated *seven million, six hundred and seventy-one thousand, three hundred* copies of Scripture: nearly *one-third* as many as it had in *all* the preceding fifty

* Annual Report of Brit. and For. Bib. Soc., p. 319.

years. Bible societies in other lands have labored with corresponding diligence in the work, and it is probable that not less than about *sixty millions* of copies of parts, or the whole of the Sacred Word, in about *two hundred* different translations, and in some *one hundred* and *seventy-five* or *two hundred* different languages or dialects, have been given to the inhabitants of the earth since the year 1804. And, at that time, there were not more than about thirty-five or forty versions of the Scriptures, ancient and modern, in different languages, in being on the earth, and several of these were in ancient tongues which no nation used or understood. Thus had darkness prevailed for the ages past, and now, lo ! light arises, and manifold more translations are made, and tenfold more Bibles are issued in the last fifty years, than in the *whole history of the world before !**

Well might Dr. Cotton Mather, as he saw, in 1663, a few hundred copies of the whole Scriptures

* In 1851, at the GREAT INDUSTRIAL EXHIBITION in London, a niche was found for the Volume of Inspiration, not in a solitary form, but presented in 170 different versions, containing, (or representing) 130 languages ; so that, of the multitudes, gathered from the four quarters of the earth, that trod the floor of that spacious and beautiful edifice, it is probable there was scarcely one who might not have read or seen, 'in his own tongue,' a portion, at least, of the divinely inspired record. It may be here remarked, that the 170 versions which met the eye of the numerous visitors in the Crystal Palace, were selected from a still greater number, in the publication of which the society had more or less assisted."—*Hist. Brit. and For. Bib. Soc.* Vol. I. p. 245.

in Elliot's version, issued from the press in the Indian tongue, exclaim: "Behold ye Americans! Behold the greatest honor that ever you were partakers of! The Bible was printed here at our Cambridge; and it is the only Bible that was ever printed in all America from the very foundation of the world." But in America things have changed since then. On the 12th of December, 1808, the Philadelphia Bible Society was formed. Six other local societies were formed in 1810, and these were followed by the American Bible Society, which was organized in New York, May 8th, 1817, and which in the space of forty years, to 1857, had issued a grand total of TWELVE MILLIONS, EIGHT HUNDRED AND FOUR THOUSAND AND FOURTEEN copies of sacred Scripture (12,804,014). Besides this TWO HUNDRED AND THIRTY-THREE THOUSAND AND THIRTY-NINE copies of Scripture had been circulated by the Philadelphia Bible Society prior to the year 1839, when its name was changed to the Pennsylvania Bible Society, and it became an auxiliary to the American Society. The American and Foreign Bible Society, founded in 1838, in New York, has also circulated about a MILLION copies of Scripture, and the American Bible Union, organized in 1850, has in some measure assisted in the great work. And if Mather grew so joyful over a single edition of the Bible, published in this country in a barbarous tongue, how would his pious rapture rise could he behold the

mighty movement now going on in the earth. Surely he would exclaim,—“What hath God wrought !”

And all this has been done in a single generation. Men that saw its beginning see it as it is to-day. It is limited to about this very century. It is an increase of knowledge such as all the ages cannot parallel. About ten times as many Bibles have been issued and circulated during the last fifty years as has ever been issued before since the beginning of the world.

Look at a few examples. In 1841 there were in *Finland* 120,000 families without a Bible. The B. & F. Bib. Soc. voted to supply them all, and the last edition of 2,500 required to do it, was, I think, preparing in 1857, and is no doubt long since, to a great extent, distributed.

In 1806 not one in a thousand of the people of Russia could read, and it was generally known a hundred versts off (70 miles,) where the treasure of a Bible was to be found. In ten years the Russian Bible Society issued EIGHT HUNDRED AND SIXTY-ONE THOUSAND copies.

In the days of the “First Consul” an Englishman visiting Paris, was anxious when there to obtain a French Bible. He applied to the various book-sellers of Paris in vain ; a copy was not to be obtained. In the year 1858-9 the British and Foreign Bible Society alone, issued from their depository in

Paris, NINETY THOUSAND, THREE HUNDRED AND SIXTY copies, which is a less number than the number issued in some of the preceding years ; and the grand total of issues from the depository since its establishment in 1820, is THREE MILLION, SIX HUNDRED AND NINE THOUSAND, TWO HUNDRED AND FIFTY-TWO copies. So much for Paris, where a few years ago the Bible was sought for in vain, and where at no remote period infidelity was rampant, and the Bible was an abomination.

Such are the incidents which illustrate the increase of knowledge of God and his work among the nations of the earth. And as the word of God thus speeds its way throughout the world, can we fail to be reminded of the prediction, "many shall RUN TO and FRO, and KNOWLEDGE shall be INCREASED ?" Is not *this* vast increase of knowledge a fulfillment of that declaration ? And if so, are we not in "the time of the end ?"

If we are disposed to regard this increase of knowledge as having respect to all kinds of religious knowledge, we shall not fail to observe a fulfillment of the prophecy equally distinct and marked. At the commencement of this century, I believe there was not a religious newspaper in the world ;—the first one, "The Herald of Gospel Liberty," having been commenced by Elias Smith, a Christian minister at Portsmouth, N. H., about the year 1801 ; but now what millions of such sheets go forth each week to enlighten and bless mankind.

Sunday Schools had their beginning in England, on a small scale, about 1784. But the "Sunday School Union" was not organized in London till 1803; nor in America till 1824; but since these dates what millions on millions of books have been issued, and what countless hosts of children have been trained up for glory in the Sunday School.

On May 9th, 1779, the Religious Tract Society was organized in London, and in 1849, at its fiftieth anniversary, it reported a total issue of FIVE HUNDRED MILLIONS OF PUBLICATIONS in ONE HUNDRED AND TEN *different* LANGUAGES, through its aid and instrumentality;—and receipts about \$5,118,851. The American Tract Society was established in 1814, and within thirty-one years from that time it reported the issue of *one hundred and eighty-five millions* of publications, in various tongues, and of various sizes and characters. Various other similar societies have scattered books and tracts like autumn leaves, far and wide on every hand. These have given light to many, and have been messengers of salvation to the perishing and the lost.

Thus, during the last half century, Bibles, books, tracts, and religious papers have been spread to earth's remotest realms; that men sitting in darkness might see the light of life, and learn the way of God. And this is most certainly both a means of increasing knowledge and a token that knowledge is increased; and that in such a marked and won-

drous ratio that we can hardly fail to discern by it that we are in "the time of the end."

To note the material progress of the age, and its increase in secular knowledge during the present generation, would far exceed the limits of the present writing. Should it please God to permit, I may hereafter present in a separate tract, some of the marvels of this "Age of progress." But for the present I must leave this to the meditation of the thoughtful reader.

The mental activities of this present age are far beyond all previous example. More books are printed than ever before. In the United States alone, more than *one million* newspapers, on an average, are issued *every day*. In all literature, criticism, history and science, the progress of the age is most marvelous. Geology has grown from nothing to a science; geography has pushed its explorations beyond all previous limits, even from the Polar Sea to the centre of Africa. Astronomy has traversed new fields of ether, and its space-penetrating telescopes have seemed to ransack the universal realm of the mighty Creator. Medicine, mechanics, agriculture, education, yea everything in which men are concerned, has felt the mighty impulse that speeds onward this progressive age. It is the age of machinery, of patents, of inventions, of research, of railroads, and steamboats, and telegraphs; an age that heaps marvel on marvel, and wonder on wonder; an age

which perpetually outdoes itself, and ever hastens on in the accelerating ratio of its headlong speed. And all these things are but the increase of knowledge, and do they not indicate that we are in the "time of the end"? These, all combined, warrant me in cherishing the HOPE that the prophetic word, now unsealing, will ere long be accomplished, and hence they are among the reasons I have for anticipating the speedy realization of my blessed hope.

V. Our Saviour, when his disciples enquired of him what should be the sign of his coming and of the consummation of the age, in the course of his answer said, "And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come." Matt. xxiv : 14. It will be seen that this passage does not teach the conversion of the world. It does not say when the gospel is thus preached, then shall the *millennium* come ; but "then shall the *end* come." With Chrysostom, bishop of Constantinople, we may say of this passage, "He said *not* when it hath been *believed* by all men ; but when it hath been *preached* to all. For this cause, he also said 'for a *witness*' to the nations, to show that he doth not wait for all men to *believe*, and *then* for him to come : since the phrase '*for a witness*' hath this meaning, for accusation, for reproof, for condemnation of them that have not believed." *

* Homilies, part 1, p. 141, Oxford Translation. Voice of the Church, p. 93

There was never a time from the beginning of the gospel, when there was such a marked accomplishment of this work as at the present hour. When the church was awaked by the reformation from the sleep of ages, they found the world lost in idolatry and ignorance. The only missions were the missions of Rome—the Jesuits and others whose presence was too often a curse to those to whom they came. In 1701, on the 16th of June, was incorporated in England, by King William III, a “Society for the propagation of the Gospel in Foreign parts.” This, however, was mostly confined in its operations to the British possessions. In 1705, at the suggestion of one of his chaplains, Frederick IV, king of Denmark, established “The society for sending missionaries to India,” which despatched as its first missionaries, Bartholomew Zeigenbalg and Henry Plutscho. In later years its fame was widely spread by the labors of that man of God, Christian Frederick Schwartz. In 1732 “The Moravian Missionary Society” was formed, and since that time its work has extended to the West Indies, Greenland, North and South America, South Africa, and the East Indies, until it has been stated that this body of Christians numbered more than *half* its members as converted from heathenism. But the work of these societies was much circumscribed until about the present century.

In 1792, “The Baptist Missionary Society” was

formed in England. William Carey, its first mover, offered himself as its first missionary, and on June 13th, 1793, he, with Mr. Thomas, tore themselves away from their brethren at home and started forth to preach the gospel of God in far off India. In 1795 "The London Missionary Society" was formed, which was followed by the "Scottish Missionary Society" in 1796. "The Church Missionary Society" was formed in 1800, and after these, in quick succession, there followed Tract, Bible, Missionary and Sunday School Societies, unnumbered and almost innumerable. At six o'clock, on the morning of August 10th, 1796, the Mission Ship "Duff," Captain James Wilson, sailed from England for the Pacific Ocean. On board, were Messrs. Cover, Eyre, Jefferson, and Lewis, with some twenty-five others—the first company ever sent forth by the London Missionary Society. As the missionary flag with its beauteous emblems, three doves bearing olive-branches in their beaks, was unfurled, the anchor hove up, and the vessel turned her bow to the billow, there burst from an hundred voices, the hymn,

"Jesus, at thy command I launch into the deep,"

The three years' voyage was made, the mission located, and the seed sown for an immortal harvest. The isles of the sea beheld the dawning of the day-spring from on high, and the good ship returned. The story of the voyage was issued to stir the hearts of nations to the work of God, and the mission ship reserved for other services in the cause of God.

In 1806, Capt. Benj. Wickes received from the "Baptist Missionary Society," of England, 1,000 guineas for the Baptist Missionaries at Serampore. Arriving in Philadelphia, he deposited the money with Robt. Ralston, Esq., for safe keeping, until he sailed for India. He also published in the newspapers the fact, requesting all who were "disposed to aid in the propagation of the Gospel among the heathen," to make additions to the sum. \$5,000 was immediately raised in Philadelphia, and other sums were received from Boston.* This was probably the first foreign missionary contribution ever made in America, except perhaps by the Moravians. In 1810, "the American Board of Commissioners for Foreign Missions" was established, at the instance of Adoniram Judson and others. He and Mr. Rice were among the first missionaries sent out by the board. Reading their Bibles on their voyage to India, they became convinced that the immersion of believers was the only Christian baptism. Cut off thus from their associations, they returned to this country and laid the subject before the Baptist churches, which course resulted in the formation of the "Missionary Union" in 1814. Many other societies have since been organized.

The time would fail to tell the wonders which have been wrought by the preaching of Christ, the issue of Bibles, and all the means that have been

* Dr. Belcher's life of Carey. Vide "The Baptist Denomination", p. 316.

used to proclaim the Gospel to mankind. The work, begun in faith and hope, still progresses because it is the work of God. But yet there have been mighty obstacles to impede its course. Large sections of the earth have seemed to be closed against it. And until very recently a vast portion of the globe remained shut out from Gospel light. There was China, with its three hundred and sixty millions of people, sunk in the abyss of superstition and pollution, with their gates closed against the light of God. But within a few years a great change has come. In 1814, probably the first complete Chinese Testaments were distributed among the Chinese. The Emperor Kea-king, who decreed Christianity illegal, died in 1820. Morrison, Medhurst, Gutzlaff, Marshman and others, have pushed forward the work. In 1854, a successful effort was made in England to raise a fund for printing a MILLION COPIES of the Chinese New Testament, for distribution in China. Wars and commotions have occurred, native missionaries have penetrated the very heart of China, and distributed thousands of copies of the New Testament,—the insurrection came up—its leader had learned something of the Gospel of God ; changes have transpired,—prospects for the diffusion of the Gospel in China are increasingly encouraging—"the vision brightens," and says the fifty-fifth report of the British and Foreign Bible Society, "Long has the church of Christ

waited and prayed for the opening of this stupendous country, in its length and breadth for the introduction of the Gospel. That eventful period seems now to have arrived ; and in virtue of a treaty concluded by Lord Elgin, between Britain and China, Protestant missionaries will be allowed to visit the interior of the country unmolested, for the purpose of instructing the natives in the tenets of Christianity ; and the Government, while guaranteeing to them all reasonable freedom of action, at the same time pledges itself to abstain from all interference with such of the people, as may be disposed to renounce their idolatry in favor of the religion of the Bible. . . China, with all her barriers withdrawn, is accessible to the Gospel. ‘This is the Lord’s doing, and it is marvellous in our eyes.’”* Above the noisy tumults of commercial enterprise and national ambition, the voice of Christ seems saying, “This Gospel shall be preached in *all the world*. . . And then shall the *end* come.”

We turn to Turkey, where Mohammedanism has reigned for ages over the vast region extending from the Pruth to the Tigris, and bordering upon the Adriatic, the Mediterranean, the Euxine, the Red Sea, and the Persian Gulf ; including a population of about thirty-five millions of people. Here the Bible and the Gospel have been almost excluded, and severe persecutions awaited any who dared to

* Report for 1859, p. 225.

exchange the impostures of the false prophet for the truth as it is in Christ. But the eastern question has come up ; the war with Russia opened a field for other European powers to enter in, and when the treaty was concluded free toleration of Christianity was one of the results. Bibles are now freely sold under the eyes of the Grand Turk himself. In Damascus a man was imprisoned for becoming a Christian, but the decision of the Sublime Porte was that he should be released, and remain unmolested, but as Damascus was a sacred city, he must remove to another place of residence. In Sivas, the Def-tardor, or second man to the Pasha, came one day to the book-store with a train of attendants, and publicly purchased a Turkish New Testament. The gospel can now be openly preached to the Turks and they can freely embrace and profess it.

In South America, long cursed and darkened by Papal influence, the Gospel is penetrating the dense shadows that have for generations overspread that continent. In 1858 probably not fewer than 20,000 copies of Scripture were circulated by Mr. A. J. Duffield, the agent of the British Society, through Peru and New Granada, notwithstanding, or rather with the *aid* of the excommunication and opposition of bigoted priests. In a little more than two years the Society's agent at Rio Janerio, Mr. R. Corfield, has distributed more than twelve thousand copies in that vicinity.

In the Pacific Isles, the Bible and the Gospel have transformed cannibals into Christians, and savages into men. "In 1823," says Mr. Williams, speaking of the Island of Raratonga, "I found the people all heathens ; in 1834 they were all professing Christians. At the former period I found them with idols : these in 1834 were all destroyed. I found them without a written language, and left them reading in their own tongues the wonderful works of God." * "It is a fact that many of the Polynesian Islands have long since repaid to the Treasury of the British and Foreign Bible Society, all that the Bibles sent to that part of the world ever cost. †

In Russia, where during 234 years since Bibles were first issued, only twenty-two editions of scarcely more than 60,000 copies had been printed, the Bible Society formed Jan. 14th, 1813, was by the beginning of 1816, able to report eight editions of the Scriptures in as many languages, as *finished*, and fourteen more in press, amounting in all to 79,000 copies, and the total issues of the B. and F. Bible Society in Russian have amounted to 1,400,000 copies.

To Persia, where the Gospel was doubtless carried by those "Elamites" who heard it on the day of Pentecost, but where the knowledge of it had long since become extinct ; Jerome Xavier, a relative

* Bible in Every Land, p. 315. † Bible in Many Tongues, p. 177.

of Francis, furnished a medley of truth and fables, in 1602, as a response to the request made by Akbar, Emperor of the Moguls, for a copy of the Holy Scriptures. The Emperor laughed at the fables the book contained, and the word of God continued unknown to them. But early in the present century, Henry Martyn undertook to translate the Bible into Persic. His work, completed in 1808, was found to be so full of Arabic and foreign terms that the common people could not understand it. Martyn then resolved to visit Persia, and there correct and perfect it. In June 1811, he reached Shiraz, the seat of Persian literature. Remaining there about a year he completed his work, and with shattered health departed for England. But he never saw his native land again, for he died the same year, on or about October 16th, at Tocat, a commercial city in Asiatic Turkey.

A Mohammedan thus relates some of the circumstances of his visit: "In the year 1223 of the He-gira, there came to this city an Englishman, who taught the religion of Christ with a boldness hitherto unparalleled in Persia, in the midst of much scorn and ill treatment from our mollahs as well as the rabble. He was a beardless youth, and evidently enfeebled by disease. I was then a decided enemy to infidels, and visited the teacher of the despised sect with the declared object of treating him with scorn, and exposing his doctrines to contempt. These

evil feelings gradually subsided before the influence of his gentleness, and just before he quitted Shiraz, I paid him a parting visit. Our conversation—the recollection of it will never fade from the tablets of my memory—sealed my conversion. He gave me a book ; it has been my constant companion ; the study of it has formed my most delightful occupation.” Upon this the narrator of this incident brought out a copy of the New Testament in Persian ; on one of the blank leaves was written, “ There is joy in heaven over one sinner that repenteth.—Henry Martyn.”* Five thousand copies of this Testament were printed in 1819 by the Russian Bible Society for the provinces in West Persia, and there have been printed for the B. and F. Bible Society, 16,097 portions of the Old Testament, and 14,850 copies of the New Testament in the Persian tongue.

India has long been shrouded in darkness. British India, with its (180,000,000) one hundred and eighty millions of Pagans, Jews, Hindoos, and Musselmen, has long groaned under the despotic rule of an ungodly and gigantic monopoly, the East India Company ; which had gold and power for its supreme divinities. It was founded Dec. 13, 1600, with a capital of about two millions of dollars, and grew to colossal magnitude. After the retirement of the Marquis Wellesley, who had been the friend of religion and the patron of learning, the succeeding

* Southgate's Narrative of a Tour in Persia. Quoted by Bagster.

Governors General, opposed all attempts to evangelize the Hindoos. They opposed the translation of the Holy Scriptures; they opposed also the formation of a society for the carrying into effect the objects of the British and Foreign Bible Society;* and it is stated that they even meanly hindered missionaries from sailing as passengers to India in their merchant vessels. They excluded the Bible and all religious teaching from their Godless government-schools and colleges. Those natives educated there knew nothing of Christianity, and becoming disgusted with heathenism, were, of course, left to infidelity. The sway of the company was vast. It had a revenue of \$150,000,000, ruled a territory nineteen hundred by fifteen hundred square miles, and a population of 160,000,000. It gained from land rents an annual amount of 75 millions of dollars, from the culture of opium 25 millions, from the manufacture of salt 15 millions, and gave to its officers salaries (including extras) of from \$10,000 to \$350,000 per year; and that where a common native laborer received only eight or ten cents per day. This company was the great obstacle to the Gospel's course in India, and the opposition of this company was most severe and determined.

It is related that even soldiers embracing Christianity were, in consequence of it, expelled from their position, or hindered from promotion in their com-

* Browne's Hist. Brit. and For. Bib. Soc., vol. ii: p. 104.

panies. Such was the spirit of this professed *Christian* monopoly, which stood with its heel upon the breast of prostrate India, and guarded them as with a flaming sword, lest the Word of God should find way to their ears. Worse than this, that Christian government which has persistently resisted Christianity has, at the same time, sustained idolatry and horrid superstition. Says the *Bombay Guardian* as quoted in the *News of the Churches* for February, 1858: "There are now eight thousand two hundred and ninety-two *idols* and *temples* in the Madras Presidency, receiving from the government an *annual payment* of 876,780 rupees.* In the Bombay Presidency, there are 26,589 temples and idols under *State patronage*, receiving grants to the amount of 305,875 rupees, to which, add the allowance for temple lands, and we have a total for this Presidency of 698,593 rupees. The entire patronage of the Honorable Company, for all its territories, amounted to one million, seven hundred and fifteen thousand, two hundred and eighty-six rupees,—between 17 and 18 lakhs, paid annually in support of idolatry."†

These figures are appalling. They may serve to check the day-dreams of some who idly think that the world's conversion is at hand, and that we are gliding calmly on to a bright day of millennial peace. What a thought, that in the Bombay Presi-

* A Rupee is about 46 cts., or 58 cts.—about \$200,000.

† A lakh of rupees is \$55,000.

dency alone, there have been no less than *twenty-six thousand five hundred and eighty-nine* heather, temples and idols, receiving *aid* from that Christian Government every year. The churches and chapels, the places of worship of all kinds in the whole of Great Britain are *less in number* than the idolatrous shrines, receiving aid from the government in the Bombay Presidency. What a thought, that this government has been accustomed to lavish an annual stipend of about eight hundred and fifty thousand dollars upon those hateful idolatrous shrines, which, without this governmental aid, would have fallen to decay. Even Juggernaut's Car itself has been driven forward by the same means, and the only difference that occurred through the reproach of it was, that with a hypocrisy worthy of the cause, Lord Dalhousie severed the link that bound the government to make the idol its *annual* approximation, by making a *permanent* grant of *lands*, the annual produce of which would be equal to the usual contribution which had been made.* With

* In *November*, 1858, as a preacher named *Dodt* was preaching in the street, one market day, near Moozufferpore, to some sixty or seventy persons who gathered to hear, he says—"After I had spoken for half an hour, I just touched on the futility of worshipping idols, especially the idol Juggernaut, when one in the crowd, a Brahman, (and there were about twelve or fifteen Brahman's standing close to me,) called out, but in a very friendly manner: 'You are the Lords of the country, why then do you keep Juggernaut? Does not your rule extend to Puri? Then knock him down, and none will raise him again!!' I replied, 'Shall we, indeed, overthrow your idols? Will you not rise up against us?' 'Nahin, Nahin,' he replied, and others joined him — 'we shall be glad at it; and when he is once down none

such a state of things, one cannot wonder at the statement made by A. H. Danforth, late missionary at Assam, before the Missionary Union in N. Y., May, 1859,—“I have been told that I give dark pictures of the moral condition of India. It is dark. I can lay before you no ideal romantic representations. India hates the Gospel, and yet, like all the rest of the world, must perish without it.” Nor can I be surprised that Archdeacon Jefferies, a missionary in the East Indies, should state that “for *one* really converted Christian, as a fruit of missionary labor, the drinking practices of the English have made fully *one thousand* drunkards in India.”

Such have been the awful clouds that have hung over India. In spite of all this something has been done. For India there have been printed THREE MILLIONS, ONE HUNDRED AND TWENTY-TWO THOUSAND, ONE HUNDRED AND TWENTY-ONE copies of Scripture (3,122,121) within the last few years, by the B. and For. Bible Society and others; and so amid difficulties the work went on. At length a change came. In that very city, and in the same regiment from which a man was expelled for becoming a Christian, broke out the terrible East Indian mutiny and insurrection. The Godless government will worship him any more.’ I continued, ‘You know we do not make Christians by force, as you have also heard in the late proclamation of our Queen.’ Again they replied: ‘Sir, to make Christians is one thing, and to ease people of their burden is another thing; Jaggernath is to all of us a great burden.’ . . . At last they took all the books that I had brought with me.”—Report Brit. and For. Bib. Soc. 1859: p. 175.

schools had furnished a graduate, a polished shaft in Satan's quiver, Nena-Sahib, well qualified to superintend the work of desolation which ensued. I need not recite the resultant horrors—the tales of Delhi, and Lucknow, and Allahabad, and Oude, and many other places are fresh in the reader's mind. The struggle has been terrible, wounds have been inflicted which shall never be healed on earth, and India has again sunk back beneath its conqueror's power. But there has been a change ; the national conscience has been startled, and has protested against the past ungodliness ; the monopoly of the East India Company has ceased, and India has become an integral part of the British Empire. On this event the British and Foreign Bible Society in their report remark, “ The righteous demand of the nation will be, that henceforth India shall be ruled on Christian principles ; that the policy which would discourage and frown upon the lawful efforts of good men to propagare the Gospel of Christ, or in any way help to sanction and perpetuate the rites of caste and idolatrous worship, or place impediments in the path of natives desirous of embracing Christianity by making the profession of its principles a barrier to advancement, and so a brand of degradation shall be at once and forever abolished.*” On March 31st, 1859, the *special* contributions to the B. and F. Bible Society to send Bibles

* Report for 1859, p. 162.

to *India* had reached the amount of \$30,000. So there is a disposition to send the Bible to that dark and dreary land. God has spoken, and his voice says, "This Gospel shall be preached."

Africa has been almost an unknown land to mankind for ages past. But the time has come when the Gospel must go to Africa. And while the world has been busy with its scenes and cares, lo! in 1856, there comes a man, long forgotten and given up for lost, hardly able from his long converse with barbarians to speak his native tongue, but who brings us tidings never told before of travel, exploration, teaching, and preaching in the vast regions of South Africa, from the Cape of Good Hope almost to the Equator, and from the South Atlantic to the Indian Ocean. From the mouth of the Zambesi on the east to that of the Bengo on the west, he had traveled, and labored, and suffered, and preached salvation to the lost. That man, wild, haggard, and worn; his bones munched by lions, his constitution broken by twenty-seven attacks of fever, his brow furrowed by the toils of his weary journeyings, and his skin bronzed by the scorching sun of Africa, was David Livingstone, a minister of Christ, who for the sixteen years since 1840 had been prosecuting this mighty work. About the same time Dr. Barth returns from his six years' tour of travel, exploration, and discovery in North and Central Africa, reaching from the Mediterranean to the very verge of the

equator, and from Darfur on the east to the North Atlantic Ocean on the west, and unfolding the beauty of vast portions of its unexplored and fertile interior to the civilized world. The map of Central Africa is no longer a blank. The heart of Africa is at last laid open to our view. It is no longer a land of darkness and of the shadow of death, it is no longer a desert waste, a pestilential marsh, or the hiding place of wild beasts and bloody men. Its features, products, races, religions, and governments are spread out before us. It can be reached; it is accessible to the messengers of salvation. And Livingstone has returned thither, and is engaged in pushing forward the glorious work.

When Livingstone held his first public religious service, *Sechele*, an African Chief, desired, as was their custom when a new subject was presented, the privilege of asking questions about it. Says Livingstone, "On my expressing my entire willingness to answer his questions, he enquired if my forefathers knew of a future judgment. I replied in the affirmative, and began to describe the scene of the 'great white throne, and Him who shall sit on it, from whose face the heaven and earth shall flee away,' &c. He said 'you startle me; these words make all my bones to shake; I have no more strength in me; but my forefathers were living at the same time yours were, and how is it that they did not send them word about these terrible things sooner?"

They all passed away into darkness without knowing whither they were going.' I got out of the difficulty by explaining the geographical barriers in the north, and the gradual spread of knowledge from the south, to which we first had access by means of ships ; and I expressed my belief that as Christ had said, the whole world would yet be enlightened by the Gospel. Pointing to the great Kalahari Desert, he said, 'you can never cross *that* country to the tribes beyond ; it is utterly impossible even for us black men, except in certain seasons when more than the usual supply of rain falls,' &c." Notwithstanding the chieftain's declarations, he was afterwards converted and subsequently assisted Livingstone in crossing that very desert in his explorations, that he might preach the Gospel there.*

Such are the facts that illustrate the opening of this vast harvest field. The Gospel has been planted among those benighted ones, and "Ethiopia shall soon stretch out her hands unto God," yea even *now* her hands, bleeding and manacled, are stretched forth, and God sends answers of peace and messages of blessing to poor benighted Africa.

We turn for a moment to Japan, with perhaps some fifty millions of inhabitants. Japan, isolated by language, religion, position and tradition from all the rest of mankind ; Japan, once swarming with a race of Jesuits, for whose sake the name of God has since been blasphemed among the heathen, and the

*Livingstone's Travels, Harpers' Edition, p. 18.

last traces of whose work in that empire were wiped out by one mighty massacre ; Japan, whose sons made it their duty to trample with contempt upon the cross ; Japan, which sought or allowed no acquaintance, commerce, or intercourse with mankind ; Japan, which, of all the world, only allowed eleven Dutch traders to reside upon the small island of Desima, and a few Dutch vessels, under rigid restrictions, to approach them and trade ; Japan, which had its pillar erected with the inscription that *if any one, even the God of the Christians himself, should come there to preach Christianity he should be put to death* ; Japan, so darkened, dungeoned, bolted, barred, and chained, has nevertheless been opened at last, and has concluded a treaty with England and America, “ which not only affords ample scope for commercial enterprise, but secures toleration for the introduction and reception of Christianity.” The Gospel of Luke is already translated into Japanese, and a small edition is, perhaps by this time, prepared and on its way to shed the light of life upon that dark and cloudy land. The opening is auspicious and the results will no doubt be glorious. Men may view it as a triumph of commerce, as a sphere of education and civilization and enterprise, but beyond all this I see a mightier hand, and discern a loftier purpose. “ The counsel of the Lord that shall stand !” and since he has declared that “ this Gospel of the kingdom be preached in all

the world for a witness unto all nations, and then shall the end come," surely until it is done "the isles shall wait for his law."

The word of God is not bound. It has a currency such as it never had before. It seems to fly like that mighty angel preaching the everlasting Gospel to every kindred and tongue and nation, saying, "Fear God, and give glory unto Him, for the hour of His judgment is come." How white are the fields!—how vast the harvest!—how few the laborers! "Pray ye the Lord of the harvest to send forth laborers into his harvest."

China is open to the Bible. India is open, Turkey is open, Africa is open, Japan is open, and all these vast regions have been opened within a *very few months past*—opened, it may be, by the thunders of war, or by the golden key of commerce; opened by selfishness, ambition, and wrong; or by wisdom, civilization and love; yet opened that, unperceived perhaps amid the throng who crowd the unfolding gates, this Gospel may enter to proclaim the approaching glories of the Kingdom of God, and to solemnly warn men that they must stand before the judgment seat of Christ! Above the ambition of conquerors, the cruelty of despots, the pride of princes, the love of mammon, the march of science, or the rush of human enterprise, God hath his high and lofty work. "This Gospel of the kingdom shall be preached in all the world, for a witness unto all

nations, and then shall the *end* come." Is it *not* being preached in all the world? Have not earth's darkest habitations been opened up beyond all parallel during the last few brief months that are past? Is it not spreading as it never spread before? Is it not witnessing both *for* its believers and *against* its rejectors? And is not the *end* at hand? Is not God making ready his people to meet him at his coming? Let then this work go on. Let America feel the glowing influences of divine love. Let Ireland, long thirsty, catch a Pentecostal shower, and let multitudes, in all lands, believe in Christ and be saved. The time is short—the day is at hand—"the coming of the Lord draweth nigh."

Go, then, ye swift messengers of salvation to earth's remotest bounds, and publish the glad tidings of the coming kingdom of your God. Cease not your glorious work

"Till o'er our RANSOMED nature,
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss RETURNS to reign."

VI. Our Saviour has predicted, that at the time of his appearance, the world will be careless, and secure, and fearless of the coming of that day. "For as it was in the days that were before the flood; they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood

came and took them all away ; SO SHALL ALSO THE COMING OF THE SON OF MAN BE." Math. xxiv : 38, 39. And as in the days of Lot, "the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all, even THUS SHALL IT BE in the day when the SON OF MAN IS REVEALED." Luke xvii : 28, 29.

And is not the world in just that state of careless slumber now ? Is there not the same apathy and lethargy to-day ? Do not worldliness, and lust, and pleasure, engross the minds of the multitudes now ? Have not the world combined to sing of the "good time that's *coming*," and forget the duties that are *present*, and the dangers that are *impending* ? Have not vast multitudes of the professed church united to tell what LUTHER called "a FALSEHOOD FORGED by SATAN, that he might darken sound doctrine ;" namely : that "before the latter day all THE WORLD shall become CHRISTIANS ?" Locked in the security of worldly slumber, men heed not the approach of danger. And as the flood broke in upon their dreams, or as the fiery storm turned to deep wailing the riotous pleasure of the cities of the plain, even so "the day of the Lord" shall thunder its terrors upon the careless and ungodly, who people the world at the completion of this age. Is not this wide-spread carelessness then a most solemn portent of approaching doom ? While the wicked say with heart, and lips, and life, "there is no

God"—“all things continue as they were from the beginning of the creation,”—should not the humble and the prayerful tremble lest the day of the Lord, which “so cometh as a thief in the night,” should overtake them in the general security? Let us watch and pray always, that we “may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.” Luke xxi : 36. In the language of Mathew Henry on 2 Pet. iii : “That time which men think to be the most improper and unlikely, and therefore are the most secure, will be the time of the Lord’s coming. Let us then beware how we, in our thoughts and imaginings, put that day far away from us ; let us rather suppose it to be so much nearer in reality, by how much further off it is in the opinion of the ungodly world.”

VII. Our Saviour declared, that Jerusalem should be trodden down by the Gentiles, until the times of the Gentiles were fulfilled. “And there will be signs in the sun, and in the moon, and in the stars ; and on the earth distress of nations, with perplexity ; AS THE ROARING OF THE SEA AND WAVES : men’s hearts failing them through fear and expectation of the things which are coming on the earth ; for the powers of heaven will be shaken : and THEN will they SEE the *Son of man* COMING on a cloud, with power and great glory : and when these things begin to come to pass, then look up and lift up your

heads, for YOUR REDEMPTION DRAWETH NIGH." Luke xxi : 25-28. *Penn's Translation.*

This prediction could not have been fulfilled in ages gone by, because Jerusalem is *still* trodden down of the Gentiles, and hence their "times" are not fulfilled or accomplished. But the iron hand of Gentile tyranny seems to be loosening its grasp upon that land and that city, and all eyes instinctively turn towards the eastern world awaiting the unfolding of predicted events.

Dr. MacGowan, who has been in Jerusalem as a physician for the poor since 1841, writes, Sept. 29th, 1859 : " An extraordinary change has come over the city of Jerusalem. It is no longer the 'city which no man seeketh after.' It is now the resort of the wealthy, and the great ones of the earth. Large purchases of houses and lands have been made by agents of *European Governments*, and establishments on a large and magnificent scale will shortly be made in the neighborhood." He also stated that the increase of population is such, that the prices of provisions and rents had been greatly enhanced, much to the present disadvantage of the poorer people. These things indicate a marked *change* in the course of circumstances there, and doubtless other changes are in progress. And each token that Gentile domination approaches its termination there, is a token that David's long desolate throne shall yet be erected, and Israel's long prostrate dia-

dem shall yet be uplifted and placed upon a royal brow, when He shall "come whose right it is," and God shall "give it him." Ezek. xxi : 27.

There have been also, within the past few years, certain most striking exhibitions of celestial phenomena, which greatly exercised the minds of beholders, and which, at the time of their occurrence produced a profound impression and conviction that they were the portents of the day of doom. There was, in the year 1780, a most remarkable obscuration of the sun and moon, and the meteoric shower of Nov. 13th, 1833, which was unparalleled in its vast extent, reaching over "no inconsiderable part of the earth's surface, from the middle of the Atlantic on the east, to the Pacific on the west, and from the northern coast of South America, to undefined regions among the British possessions on the north," was declared, by Professor Olmsted of New Haven, to be, probably, "the greatest display of celestial fireworks that has ever been seen since the creation of the world, or, at least, within the annals covered by the pages of history." Divers other remarkable signs and wonders have also been observed from time to time. But perhaps the prophecy relates more specially to other and still greater manifestations which shall succeed "the times of the Gentiles," and which shall occur in immediate proximity to the day of God, and in connection with the terrible convulsions of nature which shall attend its presence.

However this may be, the "times of the Gentiles" are evidently near their conclusion, and this fact is, to those who are watching, a token that their "redemption draweth nigh."

VIII. The Apostles were accustomed to speak of the times in which they lived, as "these last days," "the last time," "the last days," &c. Heb. i : 1, 2 ; 1 John ii : 18 ; Acts iii : 17, 18. Now it is manifest that the "*last days*" could not come until more than half of the given series had passed by. The expression "*the last days*," it will be remembered, has an import more or less extensive," according to the *period* in which it is used. Thus, as the pilgrim, while on a journey of six thousand miles, having passed *one-third* of the distance, would look forward to the last *two thousand*, as the *last miles*, so the *prophets* saw the whole Christian dispensation as "*the last days*;" and as the pilgrim after traveling *four thousand* miles of his journey would naturally at times speak of being already on the *last part* of it, and yet, at other times, would speak of the *last miles as yet in the future*, and immediately preceding and extending to the journey's end ; so the *Apostles*, standing at the commencement of the Gospel age, at times represent themselves as living in "*the last days*," and then again speak of those days as being yet in the *future*, and extending to, and closing with, the conclusion of the church's long journey in a groaning world. One thing, however,

is clear, that the expression, "*the last days*," in its most comprehensive sense, cannot embrace more than the *last half* of the specified period, and must always include "THE LAST DAY." And so, as the Apostles spoke of living "*in the last days*," or "*last time*," the conclusion is inevitable, that the world's allotted period was *then more than half expired*,—that "*the night was far spent and the day was at hand*," Rom. xiii : 12, and that the vain imaginations of those men who fancy that myriads of ages will pass ere the end of this dispensation, are entirely destitute of truth.*

I know there are men that sagely tell us, that this world is in its infancy, that all anticipations of speedy judgment are altogether premature, the world is *young*, and the race of mankind just starting in its course. My answer to such is, What do you know about the infancy of *worlds*? How many worlds have you nourished and brought up? How many are there chronicled in your family record? How do you judge of the age of worlds? Where is there a world that is just born, and where one that has grown hoary with age? Tell us, that we may compare them. What do you *know* about it? *You*, who are of yesterday? *You*, whose ancestors by scores of generations have lived and died like worms and insects upon this very earth that is so

* "The Last Days." For a more full discussion of this subject please consult that Tract. pp. 52-53 of "Tracts on Prophecy," by H. L. Hastings

young? What can *you* tell about it? As well might the mushroom of last night call the oak of ages, beneath which it has just sprouted to its fungus life, "yet in its infancy!"

Doubtless the same argument was used, as it might have been with tenfold more force, before the flood in Noah's day. No doubt men said then, "the world is in its infancy," and with better reason too than it could be said by us who see it waxing old like a garment, heaved by mighty earthquakes, and dotted by some two hundred volcanoes, which tell us with their fiery belchings, how creation "groaneth and travaileth in pain together until now." * Surely an argument which was overwhelmed in the deluge of old, need not be answered again now.

The facts are plain. The Apostles lived in the *last days*. Not in the world's infancy, not in creation's morn. *We* are eighteen hundred years farther down the stream of time than *they*; and it is too late to talk of "the world's infancy" now, when old age is upon her, and the day of her last convulsion and her glorious *palingenesia*, her glad regeneration, is so near at hand. Surely then I may have hope of seeing Jesus soon, since earth's *last days* are now so "far spent."

IX. The Apostles Peter and Jude declare that in the last days there should come scoffers and

* See "The Three Worlds; or Earth's Past, Present and Future." Tracts on Prophecy, pp. 26-50.

mockers walking after their own ungodly lusts, and saying, where is the promise of His coming? That they should be sensual, animal, or "*soulual*," having not a *spirit*,—*psuchikoi*, *pneuma me echontes*. Jude 18, 19; 2 Pet. iii: 1-7. And do we not see hosts of just such men on the earth at the present day? Men that are sensual, animal, carnal and lustful? Men that deny spiritual things because they have no capacity for them, and reject the doctrine of the Holy Spirit, because they have done despite to its heavenly influence? Men who have denied "the Lord that bought them," and yet are self-righteous beyond the pharisees of old. Like one that I once saw, who, though professedly a minister of the Gospel, and the editor of a religious periodical, could say, in the presence of God whom he had dishonored, and men, whom he had belied, "I never violated a Christian principle in my life;" or like another who, himself a dram-drinker and sometimes intoxicated, could fill up his preaching with scoffing mimicry of revivals, and with sneering mockery at effectual fervent prayer. Ah! the world is too full of men that scoff and rail at goodness, and God, and Christ, and salvation by grace divine. There are scoffers who deny that Christ will ever appear; who walk "after their own lusts," who suppose that gain is godliness, and who riot in security like the Sodomites and antediluvians of old. And because there are such scoffers—scoffers in the church,

and scoffers in the world, men whose God is their belly and whose glory is their shame ; men, who say "all things continue as they were from the beginning of creation ;" men, who mock at judgment, and who defy wrath ; men, who forget the deluge and take no warning from Sodom and Gomorrah ; men, who reject the scriptures and say to-morrow shall be as this day and more abundant ; men, who deny the resurrection of the dead, and say that death is an eternal sleep ; men, who excel in all ungodliness, dishonesty, and hypocrisy, because such men as *these* so throng our world—I have a *reason* to expect that he who will judge the world in righteousness, and renew all things, is near at hand.

X. The Apostle Paul declared that the last days should be days of especial peril and moral danger. Thus he wrote : " This know also, that in the LAST DAYS PERILOUS TIMES shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God ; having a form of Godliness, but denying the power thereof : from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the know-

ledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth : men of corrupt minds, reprobate concerning the faith, but they shall proceed no further : for their folly shall be manifest unto all *men*, as theirs also was. . . Yea, and all that will live godly in Christ Jesus shall suffer persecution. But EVIL MEN and SEDUCERS shall wax WORSE AND WORSE, DECEIVING, AND BEING DECEIVED." 2 Tim. iii : 1-12.

No language can more clearly disclose the precise character of the age in which we live, than that which we have quoted. Each of these several "perils" is visible to the observing eye. This prophecy is a most graphic sermon for the times, and no writer ever sketched the actual state of the age in which we live, with such brevity and yet with such life-like fidelity, as Paul. Each word might well be the text for a whole discourse. Each sentence is pregnant with deep and solemn meaning.—These dark characteristics mark the present age, the selfishness, boasting, pride, disobedience to parents, treachery, and corruption are all *here*, they are marked *peculiarities* of the present age. Are we not then in that period denominated by Paul, "The last days?" And, if so, have we not *reason* to expect the appearing of our Lord ere long?

XI. The Scriptures most abundantly declare that the coming of the Lord shall occur in the midst of troublous times, when angry nations shall contest

His right to rule the world. And is there aught that foreshadows such a state of things at hand? Said one of the most noted and eloquent speakers in this country: "The good time is *coming*, but not in your day or mine. Ten years ago, I would not have said so, for then most people supposed that the millennium was at hand. But," said he, "never were there such preparations for war on the earth as now. Never so many armed men," &c.* There have been no general wars in the earth for a generation past, and yet; never since the world began, have there been such armed hosts as now. Never has the world beheld such terrible engines of death as now. Never were the navies of earth so potent for destruction as now. Never were there such vast munitions of war, such terribly effective weapons, such scientific preparations, concocted with all the wisdom from beneath, which is earthly, sensual, and devilish, as now. Butchery is taught by new rules, and practiced with improved implements. Revolvers, rifles, rifled cannon, military telegraphs, infernal machines, explosive engines, and all the terrible instruments which science has laid as a tribute at the feet of grim and gory war;—all these indicate not

* Henry Ward Beecher, in a Lecture on "The Burdens of Society."—I have quoted from memory.—It may be that men's eyes will yet look a little beyond the outside show of a few kind-hearted gentlemen who get up peace conventions, and publish excellent reports, to see the real state of a world that "lieth in the wicked *one*." Peace in this world? Not while the children of the bond-woman struggle with those of the free. Not till earth is *pure* shall earth be *peaceable*.

the peaceful prospects of amiable and tender-hearted men, who seem to suppose the world, the flesh and the devil as amiable as they are themselves ; but rather a preparation for a trial of *strength* amid clouds of sulphurous smoke,—amid the rumbling of artillery, the rush of chargers and the thundering tread of armed men. And do not these indicate the coming of war,—*yea*, of “ the war (*polemos*) of the great day of God Almighty ?” Are they not like clouds that presage the approaching storm ? And may I not take them as portents of that last struggle which shall be not “ with confused noise, and with garments rolled in blood,” but “ with fuel of fire,” when the kings of the earth “ shall make war with the Lamb, and the Lamb shall overcome them, for he is King of kings, and Lord of lords ;” when in that mighty struggle of sin with omnipotence, **RIGHT** shall gain the day, and Christ shall introduce his everlasting reign ?*

XII. The Apostles declare that the close of this age was to be marked by special manifestations of demoniac powers and satanic influences. Thus said the Apostle Paul : “ Now we beseech you, brethren, by the **COMING OF OUR LORD JESUS CHRIST**, and concerning our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that

* Isa. ix : 5-7. Rev. xvii : 14. Consult the last two chapters of “The Great Controversy between God and Man ; its Origin, Progress, and End.” By H. L. H.

the day of Christ is at hand. Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God, sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: *Even him*, whose coming is after the WORKING OF SATAN with ALL POWER AND SIGNS AND LYING WONDERS, and with all deceivableness of unrighteousness IN THEM THAT PERISH; because they received not the love of the truth, that they might be saved. And for this cause God shall send them STRONG DELUSION, that they should BELIEVE A LIE: that they all might be damned who BELIEVED NOT THE TRUTH, but had PLEASURE IN UNRIGHTEOUSNESS." 2 Thess. iii: 1-12.

Now, though the first part of this passage may have reference to the wickedness of the Papal Church, yet I am confident that this manifestation of the working, or "*energy of Satan*," "with all signs

and lying wonders," and "with all deceivableness of unrighteousness in them that perish," has a special and direct reference to the work of those "seducing spirits" and to those "doctrines of demons" which are so rife at the present day.

This delusion, which has rolled in like a flood upon Christendom, and made such multitudes of adherents among an ungodly world, and also among a sleeping and careless church, is no strange or unexpected thing to those who take heed to the "sure word of prophecy." It has been anticipated, and years before its development the students of prophecy were forewarned of it—thus forearmed against it.

In 1842, the late Edward Bickersteth, of England, wrote as follows: "Looking at the signs of the times, and the long neglect and unnatural denial of all angelic ministration or spiritual influence, and at the express predictions of false Christs, and false prophets, *who shall show signs and wonders, inso-much that if it were possible they should deceive the very elect, and that when men receive not the love of the truth that they might be saved, for this cause God shall send them strong delusion, that they should believe a lie*; I cannot but think there is a painful prospect of a sudden recoil and religious revulsion from the present unbelief and misbelief, to an unnatural and undistinguishing CREDULITY, when Anti-Christ shall appear in his latest form, 'with signs and lying wonders.' I would, there-

fore, leave an earnest caution on the minds of my readers. *Beloved, believe not every every spirit, but try the spirits whether they are of God.* The scriptures have forewarned us beforehand, that we may not be *led away with the error of the wicked, and fall from our own steadfastness.*"*

I read these words several years ago, long before I heard of what are called spirit manifestations. I marked the words, and when in after years I heard authentic and circumstantial accounts of spirit miracles and marvels, I remembered the warning of God's word, and was not long in doubt as to the character, then dimly seen, but now fully unfolded, and destined to a yet fuller manifestation in the remaining hours of mortal wickedness; of the spirits that come from spheres and "chains of darkness" to hold converse with the necromancers and infidels of the present day.

Fifteen or twenty years ago we lived in an age of "unbelief and misbelief," concerning all spiritual powers and influences. The idea of ghosts, spirits, angels, demons, the devil, or any spiritual powers whatever, was scoffed at, mocked out of all society, doubted, disbelieved and denied, not only by the infidel world, but by a large portion of Christendom.

* Introduction to "Principalities and Powers in Heavenly Places." An excellent Book, by Charlotte Elizabeth, p. xi. For information concerning the present Spirit Manifestations consult "Spiritualism, a Satanic Delusion," by Wm. Ramsey, D. D. Edited by H. L. Hastings.

At that time I doubt if one infidel in an hundred could have been found who believed in the existence of any kind of spirit influences. This was the age of "unbelief and misbelief"—it was the pendulum swung clear to one side. The Devil was a myth; demons were fancies, spirits were shams, angels were phantoms of imagination. "*They received not the love of the truth that they might be saved.*" They would not heed the divine warning. They mocked at God's revelations concerning the angels, the demons, and Satan their prince. God sent on them at length a strong delusion. The "sudden recoil and religious revulsion" has come. Throughout Christendom probably nineteen out of twenty of the sceptics, free-thinkers, infidels, and deists, who, twenty years ago, rejected all faith in such things, are now firm believers in spiritual manifestations, and have hugged to their bosoms this falsehood of Satan as the very anchor of their hope. The "strong delusion" has come upon them; and they are taken in it. The infidels, backsliders, universalists and apostates of the age, have swallowed Satan's bait and are taken with his hook. The new revelations, knocked out of tables, chairs, and bedsteads; or written perchance by the hand of some misguided woman; the work of spirits of doubtful character, communicated through mediums of a character equally indefinite; have been bolted in a mass, with all their follies, fables, incongruities, lies

and immoralities ; and men who could not believe the Bible, from sheer lack of credulity, have swallowed fables which are only equalled by the stories of Mahomet, or the sublime fooleries of Bra-minical legends.

There are now numerous spirit priestesses and mediums, who, like the damsel at Phillipi, that "brought her masters much gain by soothsaying," pursue the same trade for a similar consideration. Some have forsaken their husbands,—some of them have been divorced from them. Some husbands have obtained divorces from them on the ground of conjugal infidelity, and many others are living in a state of great domestic infelicity. For when the channels through which conjugal sympathies should pass, are filled up by the influence of unclean spirits, of course there can be no true and sympathetic love. These mediums are not all believers in spiritism. Some are entranced almost against their wills, and many of them are backsliders, apostates from God and goodness.

Not long ago, I conversed with a "Trance-speaking medium" who has been lecturing in several New England cities and towns, and who is hailed as an exponent of Spiritism, who confessed to me, with many tears, that after resisting her impressions and convictions of *duty* which wrought powerfully upon her mind, while she professed faith in Christ, she at length, when disobedient, despairing and desperate,

yielded to the importunities of friends and gave herself up to spirit-control. And now, wretched beyond description, longing for death, and yet fearing to put an end to her own miserable existence, she goes forth solely for *money*, to teach under the control of spirits, whose reliability she does not pretend to demonstrate, and of whose good character she is not at all convinced ; and thus under that influence she teaches doctrines which she does not pretend that she believes, and whose only recommendation is, they bring her profit and *bread*. I dare not undertake to tell of her feelings, when I saw her, as manifested by tears and half frantic exclamations : the scene was enough to make the heart grow sick. She had yet conscience left, and was no doubt far superior to many mediums in morality and honesty ; but when I expostulated with her upon the delusion she was spreading among the unwary, she said, It was her business, and she must do it to live ; and when I besought her not to thus ruin others, said she, " I am desperate ! " I tried to tell her of the love of Christ,—" Devil ! " broke from her lips with passionate energy, at the mention of Jesus' name, and she buried her face in her hands to hide her tears. I could only pity her and pray, O God, if it be possible, deliver her from being led captive by Satan at his will !

In 1842, the idea of Spirit-communion would have been scoffed at by the infidel world. •It is now

a leading article in the unbeliever's creed. From the deceptions of evil spirits his scepticism gathers new strength, and he incontinently swallows the lies of unclean demons, who in their own secret consciousness do "believe and tremble" in prospect of coming wrath.

This tremendous movement is unparalleled in the history of mankind. Similar things have occurred in all ancient time, throughout the heathen world, as the histories of those ages bear witness,* but not to that vast extent which they have attained of late. It has been so sudden and so mighty that it has swept like a whirlwind over the infidel world. Wise-aces may cry humbug, blind guides talk of trickery, but after all their expositions it rushes on like a torrent, and indicates its devilishness by perpetual assaults upon the Bible, religion, virtue, marriage, and law. Its priests, like Jannes and Jambres in Egypt of old, resist the truth, and are men of corrupt minds, reprobate concerning the faith. It numbers its votaries by myriads. It is just what prophetic students anticipated, and it is just *where* they expected to find it.

Said Charlotte Elizabeth, in 1842, at the close of her volume on the subject of Good and Evil Angels, "Whatever glimpses we may have caught of the

* The writer hopes, if God afford time and means, to issue a series of lectures on Spiritual Manifestations; Human, Divine, Angelic, and Satanic; which will, to some extent, present the testimony of the ancient writers on this subject. •

world of spirits in the course of this inquiry, must be turned to good account ; for we shall soon need to exercise judgment in the discerning of spirits. The sixth vial, under which, there can be no doubt, we now live, is marked by the going forth of the three unclean demons, of whose miracle-working power we are forewarned ; and He who has deigned to show us things to come, has not set forth cunningly devised fables to amuse our fancy, but revealed solemn truths to guide our steps aright, when our path becomes perplexed beyond all that we have known hitherto, or that the experience of the church has recorded. He that is born after the flesh always persecutes him that is born after the Spirit ; but now we shall have the AUTHOR of all corruption of the flesh, persecuting the Lord in His members ; and we shall do well to measure, so far as we can, the extent of that power which is coming against us, that we may not only be the better prepared to withstand in the evil day, but also the better able to magnify the glorious might of Him who, having himself led the way, has given his poor followers a commission to trample under foot all the power of the enemy. How needful, therefore, how precious are the admonitions of Scripture ! “ Watch and pray.” “ Be ye also patient ; stablish your hearts, for the coming of the Lord draweth nigh.”*

Such are the solemn warnings which have been

* *Principalities and Powers*, pp. 297, 298.

uttered in the ears of the church for years before the coming of these modern manifestations of Satanic cunning, and malice, and marvel. But such warnings were all unheeded by the ungodly and the deluded. They had no interest in prophecy, they had no faith in God's warnings, they knew nothing of the solemn admonitions of his servants, and in hosts they have taken hold of this vast and spreading delusion. It is progressing now as it perhaps never was before, and I doubt not we shall yet see manifestations of more marvellous power, and more terrible malignity than any that have yet appeared. We have seen but the beginning, what shall the conclusion be ?*

* The following statistics are taken from the *Spiritual Register* for 1859. How reliable they may be I do not pretend to determine.

NUMBER OF PROFESSED SPIRITUALISTS.

Maine,	40,000	New Hampshire, 20,000	Vermont, ..	25,000
Rhode Island, 5,000	Massachusetts, 100,000	Connecticut, 20,000		
New York,	350,000	New Jersey,	5,000	Louisiana, .. 15,000
Arkansas, ...	2,000	Ohio,	150,000	Michigan, ... 70,000
Indiana,	50,000	Illinois,	90,000	Wisconsin, .. 70,000
Iowa,	25,000	Pennsylvania,	80,000	Delaware, . . . 2,000
Maryland,	3,000	Virginia,	5,000	N. Carolina, .. 4,000
S. Carolina, ..	3,000	Georgia,	5,000	Kentucky, ... 10,000
Tennese, ...	20,000	Alabama,	6,000	Mississippi, .. 15,000
Minnesota, ...	3,000	Missouri,	30,000	Kansas, 1,000
Nebraska, ...	1,000	Florida,	1,000	Texas, 20,000
California, ...	30,000	Oregon,	1,000	New Mexico, 2,000

Total in the United States	1,284,000
Canada	40,000
Cuba	1,000
South America	15,000
The Eastern Continent	600,000
<hr/>	
Total	1,940,000

It is said to be making its mark among the great, —the great scoundrels I mean, who deluge the world with blood, and gain that glory which rises from hecatombs of slaughtered soldiers, and thousands of broken hearts. The advocates of spiritism, in spite of all its pretensions to philanthropy, boast, with no small measure of glorying, that the recent *wars* in Europe have been planned and carried on by *spirit direction*. This, I presume, may be true, for they have acted there as if the devil guided them in his own way. It has been said that Louis Napoleon, the man of *perjury* and *destiny*, has been under spirit guidance, and that Hume, the ablest spirit-medium in the world, is his friend, attendant and counsellor—that a spirit, professing to be that of Napoleon the great, has been a “familiar spirit” for his nephew, during the campaign, and was guiding him onward to fulfil his destiny.

Well, be it so! and let these worshipers of demons, glory in this token of demoniac might! The humble Christian turns to the word of God, and tracing his position in connection with events even

The *Register* gives the names and addresses of 849 public speakers, and 238 professional mediums.

The *Register* estimates that there are 1,000 public speakers, 40,000 mediums, public and private; that 500 Spiritual books and pamphlets have been printed.

Compare the above with the statistics for 1858! and it will be seen that there has been an increase of Spiritualists in one year of 802,500.

now transpiring, he reads : " And I saw THREE UNCLEAN SPIRITS like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the SPIRITS OF DEVILS, (*demons*) working miracles, *which* go forth unto the KINGS OF THE EARTH and of the WHOLE WORLD, to GATHER them to the BATTLE (*war, polemos*) of that GREAT DAY OF GOD ALMIGHTY. BEHOLD, I COME AS A THIEF. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Such is God's own solemn warning to his church. Just here, when evil spirits are accomplishing their last work among kings and nations, while Satan lurks as a controlling power behind the thrones of monarchs and rulers, urging them on to deadly strife ; while wars and commotions are being concocted by evil spirits themselves,—just *here*, the Master says, " See ! I come as a thief. Blessed is he that watcheth ! " Let me then be watching, that I may inherit that blessing, and be found of Christ, in peace, when He shall appear. And, while I watch and hope for the salvation of God, surely each new device of Satan, of which I am " not ignorant," each new " wile of the devil " which I am called to withstand,—each new showing-forth of infernal wrath by him who " knoweth that his time is short," shall be to me a fresh *reason* for the hope that is in me, the hope that " the God of peace shall bruise *Satan*

under our feet *shortly*" and make his people share eternal victory through Jesus Christ our Lord. Rev. xvi : 13, 14. Eph. vi : ii. Rom. xvi : 20.

XIII. Finally, there is a very general, nay, almost universal anticipation of some great event which is shortly to transpire. All see some majestic foreshadowings before them. As in ancient days when, in the wilderness of Judea, John proclaimed the approach of the kingdom of God, so, now, "all are in expectation"—looking for and hasting unto the coming of some grand event. The anticipations of ages seem culminating here, and resting upon something just in the future. What shall it be? Some say a converted world; but this is contrary to all appearances, analogy, Scripture, reason, fact, and the *universal faith of the church* for more than FOURTEEN HUNDRED YEARS.* The infidel, the spiritist or necromancer, the politician, and the sage, all babble of coming good, but as to *what*, and *when*, and *how* it shall come, they are in Egyptian darkness. We have seen from Scripture *what* is to come,—the Anointed of God, the Redeemer of the world—"The desire of all nations"—Him of whom Israel's prophets have clearly spoken, and whom heathen sages have dimly foreseen.

I am reminded of Confucius, the great teacher of

* For proof, consult "The Voice of the Church on the Reign of Christ," by D. T. Taylor, edited by H. L. Hastings. To be obtained of the publishers of the present Treatise.

the Chinese, who, twenty-five hundred years ago, vainly strove to reform and elevate his nation. Failing in this, he was forced to turn to a future hope, and promised them according to their Sacred Book Tshoung-young—"A GREAT HOLY ONE, who shall appear in the latter days, to whom nations look forward as fading flowers thirst for rain.

"He shall be born of a virgin, whose name shall be (Ven-vang) Prince of Peace. It shall be the prerogative of that 'Most Holy One'—the holy one of all ages and nations,—to unite all rays of wisdom, and to attain to the perfection of all virtues. His all-penetrating spirit, his prudence, virtues, and counsels, shall govern the world without the prestige of power. The nobility of his soul, his magnanimity and humility, will unite all interests and win all hearts. The nations seeing him will prostrate themselves before him, and hearing him, they shall be convinced, and with one voice praise his works. The whole world shall re-echo with the praise of his name and glory.

"CHINA SHALL SEE THE RAYS OF HIS GLORY APPROACHING, which shall penetrate even to the savage nations and to the unapproachable wildernesses, or there where no ship can reach."

Said Zoroaster in his Zendavesta, (word of life) "In the last time a man shall appear, named Oshandeberga, *i. e.*, man of the world, who will adorn the world with religion and righteousness..

Kings shall obey him, and all his undertakings shall prosper. He shall give victory to true religion. In his time rest and peace shall prevail, all dissensions cease, and all grievances be done away.*

“When God comes,” said the Karen teacher, “the dead trees will bloom again: the tigers and serpents will become tame; there will be no distinction between rich and poor, and universal peace will bless the world.”†

In the Scandinavian Mythology concerning Ragnarök, *the twilight of the gods*, or the end of the world? after *Tor* (the strongest of the gods) contends with the serpent *Midgard* and slays him,—“The sun and moon grow dark, and the stars fall from the heavens. Surtur scatters fire around him, and the earth is consumed, and finally sinks into the ocean.

“After this springs up a new and perfect world. Evil has now disappeared. From the ocean there rises a new and eternally verdant earth, with running streams and perpetually self-renewed harvests. The sun has begotten a wondrous beautiful daughter, which follows in her mother’s path around the world. Baldur, the good, returns, and with him all that are honest and good; and a new human race shall dwell on and build up the world. The Almighty, whose name must not even be men-

* The Messiah as predicted in the Pentateuch and Psalms, by J. B. Wolfe, p. lxxxii.

† Memoir of Mrs. Mason, *Voice of the Church*, p. 43.

tioned, comes himself to govern and to judge all. The good shall inhabit the magnificent castle *Gimle*, which is more beautiful than the sun, and covered with gold," &c.*

Such have been the hopes on which heart-sick humanity hath stayed its fainting soul in the ages of gloom which are past. Buried in shadows of darkness, men still look forth for light. And never could their hopes rest upon the triumphs of humanity, or the success of principles, until they grasped the idea of a Coming and Divine ONE, who should redeem man and restore harmony to the world; ONE who should fulfil that primal prediction delivered in Eden, and thus bruise the serpent's head!

And can it be that this hope shall fail? Is there no element of truth in that world-wide anticipation of a coming "Day-spring from on high?" Have all nations thought, and hoped—trusted and sighed in vain? Nay, verily. The word of God has illumined, and defined, and shed lustre on the dim and shadowy hopes of ages past. In that Word, I trust, God hath spoken and he shall make it good.

" For thus saith Jehovah of hosts,
 Yet once it is a little while,
 And I will shake the HEAVENS and the EARTH,
 And the sea, and the DRY LAND;
 And I will shake all nations,

*Scandinavian Mythology. *American Eclectic*, vol. ii : p. 332. Sept. 1841.

AND THE DESIRE OF ALL NATIONS SHALL COME;
And I will fill this house with glory,
Saith Jehovah of hosts."

Haggai ii: 6, 7. Heb xii: 26-29.

Such is my hope, a hope to which all creation, either blindly or with intelligent desire, stretches forth its heart and hands. And this hope shall never fail. It rests upon immutable things, such as the oath and promise of Almighty God.

Reader, I have briefly laid before you the hope that is in me, with some of the reasons which cause me to cherish it. I present them to you "with meekness and fear," and I pray God that you may be led by divine grace to have that hope in Christ, which leads us to purify ourselves "even as He is pure." Beloved in the Lord, let us, seeing we have such hope, be steadfast. Our toiling time will not be long. The night is far spent, the day is at hand. The Master shall come to wipe away our tears—let us hail his approach with joy. Let us be patient with a world of sin, while our long-suffering God is not willing that any should perish, but that all should come to repentance. Let us then count the long-suffering of God as salvation, and let us labor that by all means we may save some who shall shine among the ransomed in the day of the Lord Jesus.

Beloved, let us watch and pray, and wait with joy the consummation of our hope. Our Master will

come, and give to us eternal life, and bliss, and glory. Let us keep, then, in sweet remembrance, His precious parting promise, "I will come again and receive you to myself, that where I am, there ye may be also." So shall we see His face in peace, and say, "Lo, this is our God, we have waited for him, and he will save us."

Beloved, while our hearts, drawn by Christian sympathy and united in a common faith and hope, shall invoke blessings upon ourselves, each other, and all the Israel of God, let us not forget, also, to pray, "Thy kingdom come, thy will be done in earth as it is in Heaven;" and while we cheer our hearts with Jesus' last word to his church, "SURELY I COME QUICKLY!" let us gladden His soul by breathing back the responsive prayer,

"AMEN, EVEN SO, COME LORD JESUS!"

THE END.

BY THE SAME AUTHOR.

The Great Controversy between God and Man. 12mo. 60 cts.

Tracts on Prophecy. 12mo. 50 cts.

"Forever with the Lord." 12mo. (nearly ready.)

Earth's Destiny. 12mo. (Preparing.)

Also numerous Pamphlets and Tracts, Doctrinal and Practical.

Statement of Account

BETWEEN A CHRISTIAN AND HIS MASTER.

Dr.

The sufferings of this present time.

In labors more abundant.	2 Cor. xi. 23
In stripes above measure.	xi. 23
In prisons more frequent.	xi. 23
In deaths oft.	xi. 23
Five times forty stripes save one.	xi. 24
Thrice was I beaten with rods.	xi. 25
Once was I stoned.	xi. 25
Thrice I suffered shipwreck.	xi. 25
A night and a day in the deep.	xi. 25
In journeyings often.	xi. 26
In perils of water.	xi. 26
“ robbers.	xi. 26
“ my own countrymen.	xi. 26
“ by the heathen.	xi. 26
“ in the city.	xi. 26
“ wilderness.	xi. 26
“ sea.	xi. 26
“ among false brethren.	xi. 26
In weariness and painfulness.	xi. 27
In watchings often.	xi. 27
In hunger and thirst.	xi. 27
In fastings often.	xi. 27
In cold and nakedness.	xi. 27
Sundries, care of the churches.	xi. 28

Total—Our light affliction which is but for a moment.....2 Cor. iv. 17

Cr.

The glory to be revealed in us.

There remaineth a rest.	Heb. iv. 9
If we suffer we shall reign.	2 Tim. ii. 12
The glorious liberty.	Rom. viii. 21
The gift of God is eternal life.	Rom. vi. 23
We shall appear with him.	Col. i. 8
A crown of glory.	1 Pet. v. 1-5
“ “ righteousness.	2 Tim. iv. 8
“ “ life.	Rev. ii. 10
An inheritance incorruptible.	1 Pet. i. 4
“ “ undefiled.	1 Pet. i. 4
“ “ unfading.	1 Pet. i. 4
“ “ in heaven.	1 Pet. i. 4
Glory, honor, immortality.	Rom. ii. 7
Our body like his body.	Phil. i. 21
Salvation with eternal glory.	2 Tim. ii. 10
An abundant entrance.	2 Pet. i. 11
With Christ in his throne.	Rev. iii. 21
Reign on the earth.	Rev. v. 10
There shall be no more pain.	Rev. xxi. 4
There shall be no night.	Rev. xxii. 5
Hunger and thirst no more.	Rev. vii. 16
Right to the tree of life.	Rev. xxii. 13
Put on immortality.	1 Cor. xv. 53
Ever be with the Lord.	1 Thess. iv. 17

Total—A far more exceeding and eternal weight of glory.....1 Cor. iv. 17

“ I reckon that the sufferings of this present time, are not worthy to be compared with the glory that shall be revealed in us. Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.”—Rom. viii. 18, 37-39.—AUDITED by PAUL, the Apostle of Jesus Christ, tent-maker.

Published by H. I. Hastings, 43 Weybosset St., Providence, R. I. 1 cent single, 50c. per 100; G. W. Young, 138 William St., N. Y.; Miles Grant, 167 Hanover St., Boston; A. F. Porter, 726 Erie St., Philadelphia.

A GOOD BOOK—"THE VOICE OF THE CHURCH"

The Voice of the Church on the Reign of Christ on Earth, by D. T. Taylor. Edited with a preface by H. L. Hastings, 1 vol. 12 mo. pp. 420. price \$1.00.

"This is a history of the doctrine of the Reign of Christ on Earth, a dissertation in favor not only of the personal advent of Christ, but of his actual reign on earth, and the approach of the millennium."—*N. Y. Times*.

"This work contains a wonderful amount of selections from authors in nearly every age of the Church. . . . The views of many hundreds of great minds on a debated question."—*Presbyterian Banner*.

"We commend the great industry of the compiler in collecting the scattered testimonials of a long list of writers on the question."—*Christ. Ob.*

"The design of this work is to show that the prevailing doctrine of the conversion of the world, is not only of recent origin but is utterly fabulous, and it summons a great cloud of witnesses from various ages to render their testimony on the subject."—*Puritan Recorder*.

"A great amount of scriptural and other evidence to support this idea is furnished."—*Rochester Daily Union*.

"An impartial and very valuable production—a dollar will be well laid out in its purchase."—*Prophetic Expositor*.

"We commend the book to all who are interested in the momentous topics of which it treats."—*Rockland County Messenger*.

"Persons interested in millennialian discussions will peruse it with pleasure."—*Zion's Herald*.

"To persons who have no desire to investigate the subject, it will yet prove a valuable manual of reference from its brief notices of the authors quoted."—*Rochester Democrat*.

"A work of remarkable research and patient collection."—*Worcester Spy*.

"Ancient authorities in abundance are cited and detailed explanations of some scriptures are given, all of which render the book quite interesting."—*National Aegis*.

"A full history of the doctrine from the earliest ages of the Christian Church."—*Boston Daily Advertiser*.

"It is idle to say that he has not succeeded in proving that the Voice of the Church as uttered for centuries through her most noted organs taught the pre-millennarian theory which he maintains."—*New Ch. Repository*.

"A large amount of historical evidence."—*Advent Herald*.

"As it respects the testimony brought forward in this book we would say let it have its just weight."—*Genesse Evangelist*.

"Study and research evidences itself in every line of the book. . . . worthy of a place upon every Christian's table."—*Worcester Journal*.

"We recommend this volume to the perusal both of millennialians and anti-millennialians."—*Literary and Theological Journal*.

"His volume meets practical needs in many hearts, and is worthy of being read beyond that peculiar circle of readers known technically as the religious public."—*Worcester Daily Transcript*.

"We really wish the light here beaming forth to the world, might be blazoned in large capitals on the sky."—*Christian Messenger*.

"If we should be asked, What Book in connection with the Bible is most needed at the present day? we should answer without hesitation The Voice of the Church on the Reign of Christ."—*Star of Destiny*.

Send a dollar and receive a copy by mail.

Published by H. L. Hastings, 43 Weybosset St, Providence, R. I.; M. Grant, 167 Hanover Street, Boston; G. W. Young, 138 William Street, N. Y. Price 1 cent. By-mail, 1200 pages for \$1.00. By express, 1600 pages for \$1.00.

THE GREAT CONTROVERSY,

BETWEEN GOD AND MAN:

ITS ORIGIN, PROGRESS, AND END.

BY H. L. HASTINGS.

1 vol.—12 mo.—Price 60 cents.

“A well meant and well written book....A bold and earnest setting forth of the evils of the age.”—*Banner of the Cross, (Episcopal.)*

“An outline of the past religious history of Mankind....Much that is valuable to the thoughtful reader. The clear and earnest style in which he writes cannot fail to please those even who disagree with him in points of minor importance.”—*Episcopal Recorder.*

“The writer is a man of much talent and great boldness, and has a happy command of forcible language in which to clothe his ideas....We commend this volume to the public.”—*Rochester Union.*

“The history of God’s dealings with individuals and nations.”....The results of man’s rebellion “are strongly described.....The way of reconciliation is portrayed in a most touching and impressive form. The statements abound in truth and interest.”—*Christian Chronicle, (Baptist,) Phila.*

“It abounds in graphic descriptions....Every one must close the volume with a vivid sense of the manner in which the Controversy will close in the triumph of the power and justice of God.”—*Advent Review.*

“He thinks we should learn that the Controversy will close with judgments of unparalleled severity, with destruction rather than reformation. At the close he sees the conqueror descending from the skies to reign gloriously on the earth.”—*American Presbyterian.*

“Mr. Hastings is the most gifted and eloquent of those who, in this country, maintain the view last named....His argument is conducted with great power. His array of facts will try the faith of those who would explain the evil in the world as growing out of a bad structure of society, or of a bad theology.”—*Central Reformer.*

“The Great Controversy I read with much satisfaction....It appeared to me that your volume contained a large amount of excellent matter, expressed with much vigor of style and calculated to be highly useful.”—*John H. Hopkins, D. D., Episcopal Bishop of Vt.*

“I have read the Great Controversy with much interest. It is written with great ability, and in a very vigorous and spirited style. On pages 47 and 52 you have powerfully answered some old infidel cavils. I shall be glad if this work of yours has an extensive circulation; and if my humble name can, in any way, help to give it currency, you are quite welcome to use my recommendation.”—*Edward Winthrop, M. A., late Rector of St. Paul’s Church, Norwalk, O.—Author of various works on prophecy.*

Sent by mail, post paid, on receipt of price. Also numerous other valuable works, great and small, on the same and other subjects.