

THE GLORY
OF THE
LATTER DAYS,

A SERMON,

*Delivered at the Annual Meeting of the Bible Society of
Kentucky, Sept. 1815.*

WITH AN APPENDIX,

CONTAINING

1. Some original Thoughts on the Slaying of the Witnesses; and
2. A concise account of the Kentucky Bible Society.

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“They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.”—Is. xi. 9.

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THE GLORY OF THE LATTER DAYS.

EZEKIEL 48. 35. *“And the name of the City from that day shall be, THE LORD IS THERE.”*

The manner in which the most of the Prophets of the Old Testament close their message, is worthy of notice. Whatever may have been their complaints of the corruption of the generation among whom their lot was cast—whatever may have been the threatenings which they denounced against Judah and Israel, to whom they were particularly sent, they uniformly close their testimony with an exhibition of a better state of things. All these holy men, (Jonah only excepted), in some part of their prophecy, and the most of them when uttering their last words, point to a period, when even on this earth, the scene of so much wickedness and wretchedness, iniquity and misery of almost every kind shall be destroyed, and holiness and happiness every where prevail.

God every where works, and every where speaks like himself. This is, in fact, one of the distinguishing characteristics of the Bible. It presents to us a great plan—a plan which has for its object the renovation of the world. A long period is allowed for its unfolding and execution. It is consequently grad:

ually developed; but in all its stages it appears consistent with itself and adapted for the accomplishing of the great end for which it is designed.

In the developement of this great plan, the prophet Ezekiel of course had his share. He lived in times the most gloomy. He prophesied, when in the language of the world, the hope of Israel was gone. It was in the twenty-fifth year of his own captivity, and in the fourteenth year after the city was smitten, and the temple laid in ashes, that he was favored with the vision of which the text is the closing sentence. The substance of the vision is—that the church of the living God was to be re-established, and re-established with a degree of splendor and permanency never before equalled. And through the whole of the account there is abundant evidence, that the mere release of the Jews from under the Babylonish yoke, was not the re-establishment predicted—but that it must be an event of a more general and infinitely glorious nature. The empire of the church is to be greatly extended, and the glory of her master seen and felt to such a degree, as that she shall receive a new name. “It was round about eighteen thousand measures, and the name of the City from that day shall be, the Lord is there.”

In one sense, Jehovah, the creator, the preserver, and the governor of all things, is every where. No spot in heaven, on earth, or

in hell, can be found where Jehovah is not. (see Psalm cxxxix.) In vain shall sinners who hate him, and who desire not the knowledge of his ways, attempt to escape beyond the reach of his power, or from under the control of his government.

To have a clear conception of the sense in which the phrase is used in the text, we must turn our attention to the first state of man. Man was originally made after God's own image. The image of the immortal God was originally instamped on the human soul. Holiness and happiness were the original inheritance of the human race; and Jehovah thus dwelt in man, and on the earth. By the introduction of sin into the human constitution Jehovah was driven from his own earth, and from the government of his own creatures. Disorder and wickedness of every kind have ever since marked the history of the world. God is not in all man's thoughts, and consequently is not to be seen in any part of his conduct. This state of things is not, however, to continue always. However long the reign of sin and desolation may have been, it is not to be eternal: a period shall arrive when man shall be once more exhibited on earth, in the image of his maker, and when God shall dwell with man, and man dwell with God. And then the name of the City shall be, the Lord is there.

Standing on this mount of vision, let us lift up our eyes, and mark some of the most

distinguishing characteristics of this happy period—and

I. This period is to be preceded by an unparalleled scene of bloodshed and destruction. In every account which we have of the commencement of this period, this will be found to be a leading characteristic. At that time Jehovah *shall seek* to destroy all the nations who have fought in any degree, or in any form against Jerusalem. Jehovah will in his providence, in a very eminent manner, visit upon the last generation of wicked men, not only their own personal iniquities, but the iniquities of many generations. He will avenge upon the last generation of wicked men the blood of his saints, shed from the murder of righteous Abel, till the very last hour of the triumphs of iniquity. Hear at this time only two of the passages in which this is in express terms declared. The vision of which the text is a part, is preceded by an account of the envy and the malice, and the total and miserable overthrow of Gog and Magog.

“And thou, son of man, thus saith the Lord God, Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams,

of lambs, and of goats, of bullocks, all of them fatlings of Bashan. And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you. Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord God." Eze-kiel, chap. xxxix. verses 17—20.

The Apostle John gives us a similar view. "And I saw heaven opened, and, behold, a white horse; and he that sat upon him was called Faithful and True; and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written that no man knew but he himself: And he was clothed with a vesture dipped in blood; and his name is called, The Word of God. And the armies which were in heaven, followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God. And hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and

the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great: And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh." Rev. chap. xix. verse 11—end.

We leave however these scenes of blood, and observe,

II. That in the very midst of all these desolations and deaths, great and unparalleled exertions shall be made to extend the knowledge and the fear of God, among the nations of the earth. The church shall awake from the slumber of many generations; she shall shake herself from the dust, and raise her triumphant head amidst the wreck of empires. While the fowls are to be filled at my table with horses, and chariots, and with mighty men, and with all men of war. "I will," saith Jehovah, "set my glory among the heathen, and all the heathen shall see my judgment

that I have executed, and my hand that I have laid upon them. So the house of Israel shall know that I am the LORD their God from that day and forward." Ezek. chap. xxxix. verses 21, 22.

Isaiah proclaims the same astonishing and comforting fact: "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." Isaiah, chap. lxvi. verses 15, 16. "And" in the midst of this destruction, "I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the Isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles. And they shall bring all your brethren for an offering unto the LORD, out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD. And I will also take of them for priests, and for Levites, saith the LORD. For as the new heavens, and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain. And it shall come to pass, that

the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great: And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh." Rev. chap. xix. verse 11—end.

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from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD." Isajah chap. lxvi. verse 19—23. The same great fact is exhibited in the vision before us, in language highly figurative, and inimitably expressive.—See chapter xlvii. 1—12.

From under the threshold of the house, from the side of the altar; from Christ, our temple; our altar; our door of access to the father—from the everlasting love and mercy of our God, through Messiah's atoning sacrifice, issue the blessings of pardon, and peace, and sanctification, and eternal life to a lost world. Small and almost imperceptible was the first manifestations of these blessings. Fed by a living, though unseen spring, the rivulet has swelled and swelled till it has become a mighty flood. No obstructions of men or of fallen angels, can stop or impede its course. The course of the greatest rivers in the world might be far more easily stopped than the progress of the gospel. It hath hitherto continued gradually to diffuse its influence, and it will still run wider and deeper in its energy and effects, till it shall fill, and heal, and sanctify the whole earth.

III. During this period public ordinances shall be regularly and universally attended. Hear the proof. When Jehovah shall have set up his sign among the heathen—when the heathen, as the brethren of the Jews, shall be brought as an offering unto the Lord—

"It shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the LORD." Isaiah, chap. lxvi. verse 23.

To the same purpose speaks the prophet Zechariah. "And it shall come to pass, that every one that is left of all the nations which come against Jerusalem, shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain, there shall be the plague where, with the LORD will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles." Zech. chap. xiv. verse 16—19. In the vision of which the text is a part, the same fact is represented. Take up your Bibles and read chapter xlvi. 1—15.

It is plain from these passages, that in this happy period, the SABBATH, or one day in seven shall be WHOLLY devoted to religious exercises, and that other days shall at least occasionally be devoted to the same exercises. The services of the sanctuary shall not be considered a task, but a pleasure; the days

set apart for religious services shall not be considered a weariness, but a jubilee—the places of worship shall not be few, but many—they shall be in every town, in every street, in every corner. The worshippers will not be one here and one there, but there will be every where a crowd—they will be thronging in and out at every gate. The assemblies will not be confined to one class, or to one age—but they shall embrace all classes, and all ranks, and men and women of every description. The prince shall as regularly visit the church as the priest, and shall be as sincere, and regular, and devout in his devotion, as the meanest and most dependant in the land. (see Ezek. xlvi. verses 4—8 and 10.) It will not then be as we sometimes now see it, the master in the church, and the servant in the field—the wife in the church, and the husband in the office, or the shop, or gone abroad on business—the parents in the church, perhaps at the Lord's table, and the children profaning the Sabbath in the streets, or in the fields—but with one heart and one movement, families, and streets, and towns, and cities, and nations, and continents, and the whole earth, shall take their position at the same hour, before their common God, and their common father. Verily, the name of our towns, and our cities, and our countries, and our world, will then be “the Lord is there.” “For in these last days, it shall come to pass, that the mountain of the house

of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and the people shall flow unto it. And many nations shall come and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the LORD from Jerusalem." Micah chap. iv. verses 1 and 2.

IV. A great change shall be visible in the qualifications and general character of those who shall minister in holy things. Every son of Aaron shall then be fully qualified for the station which he shall occupy, and he shall faithfully attend to the duties of that station. Jehovah "shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." Malachi chap. iii. verses 3 and 4.

Read also in the vision before us—"And the Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols; they shall even bear their iniquity. Yet they shall be ministers in my sanctuary, having charge at the gates of the house, and ministering to the house; they shall slay the burnt-offering and the sacrifice for the people, and they shall

stand before them to minister unto them. Because they ministered unto them before their idols, and caused the house of Israel to fall into iniquity; therefore have I lifted up mine hand against them, saith the Lord God, and they shall bear their iniquity. And they shall not come near unto me to do the office of a priest unto me, nor to come near to any of my holy things, in the most holy place; but they shall bear their shame, and their abominations which they have committed: but I will make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein. But the priests, the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me, the fat and the blood, saith the Lord God: they shall enter into my sanctuary, and they shall come near to my table to minister unto me, and they shall keep my charge." Ezekiel, chap. xliv. verses 10—16.

It is clear from this passage, that in that period, God in his providence will visibly honour those who minister at the altar in exact proportion to their faithfulness. The Levites who went astray when the children of Israel went astray, **SHALL BEAR THEIR INIQUITY.** They will indeed be retained in the service, upon the supposition that they return when the children of Israel shall generally

return; but they will be employed in inferior services. Not so those who were faithful in the grand apostacy—these shall come near to Jehovah, to minister to him—these shall stand before him to offer unto him the fat and the blood—these shall enter into the sanctuary—they shall come near to Jehovah's table—they shall be employed in the most confidential services. What an encouragement to be faithful in the very worst of times!

The description however, goes on—These sons of Zadok, “shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean. And in controversy they shall stand in judgment; and they shall judge it according to my judgments: and they shall keep my laws and my statutes in all mine assemblies; and they shall hallow my sabbaths.” Ezek. chap. xliv. verses 22 and 24.

The priesthood shall be distinguished by their clear and faithful exhibition of divine truth. They will be men of strong minds and evangelical principles. They shall also be distinguished by their impartiality and vigor, in exercising the government and the discipline of the church. In controversy they shall stand in judgment, and they shall judge it, not according to passion or prejudice, or this or that; but according to my judgments. In all God's courts, they will keep and cause to be kept God's statutes. And they shall *Hallow my Sabbath.*

By their personal piety they will also be distinguished. For in the day that the priest goeth into the sanctuary unto the inner court, to minister in the sanctuary, he shall offer His *own* sin offering.

In fine, the priesthood of that day shall have little or no connection with secular offices—they shall have *no possession* in Israel; they shall devote themselves wholly to their sacred functions, and concern themselves not with the affairs of the world. verse 28.

What a change! Instead of a weak, and an ignorant, and an envious, and a careless, and a wanton, and a worldly-minded, and a self-seeking, and worldly accommodating priesthood, the church shall be blest with men of the first rate piety, with men of the first rate talents, and with men who shall themselves be examples of every thing that is amiable, to break unto the children of the great family the bread of life. Verily, the name of the city shall then be, the Lord is there. Jehovah Jesus shall shine with a splendor in the persons, and in the conduct of his ambassadors, which will put to silence every objection, which will annihilate every doubt respecting the reality and the importance of their mission.

V. Those who minister in holy things, and who shall thus devote their *whole* time and talents to their work, shall be decently supported by those for whose benefit they labour, and all other necessary expenses at-

tending the dispensation of ordinances shall be freely and liberally discharged. Hear the proof. "And the first of all the first fruits of all things, and every oblation of all, of every sort of your oblations, shall be the priests: ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest in thine house. The priests shall not eat of any thing that is dead of itself, or torn, whether it be fowl or beast." Ezek. chap. xlv. verses 30 and 31.

In chapter xlviii. the same subject is again introduced. In the division of the land, a certain portion is allotted for the support of the services of the sanctuary. "And by the border of Judah, from the east side unto the west side, shall be the offering which ye shall offer of five and twenty thousand reeds in breadth, and in length as one of the other parts, from the east side unto the west side: and the sanctuary shall be in the midst of it. The oblation that ye shall offer unto the LORD shall be of five and twenty thousand in length, and of ten thousand in breadth. And for them, even for the priests, shall be this holy oblation, toward the north five and twenty thousand in length, and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and towards the south five and twenty thousand in length: and the sanctuary of the LORD shall be in the midst thereof. It shall be for the priests that are sanctified of the sons of 'Zadok, which

have kept my charge, which went not astray when the children of Israel went astray, as the Levites went astray. And this oblation of the land that is offered shall be unto them a thing most holy, by the order of the Levites. And over against the border of the priests, the Levites shall have five and twenty thousand in length, and ten thousand in breadth: all the length shall be five and twenty thousand, and the breadth ten thousand. And they shall not sell of it, neither exchange, nor alienate the first fruits of the land: for it is holy unto the LORD." Ezek. chap. xlvi. verses 8—14.

A variety of other passages may be produced to the same amount. In fact, a single passage describing at length the glory of the latter days, is not to be found, where a liberal devoting of the good things of this life to the service of the sanctuary, holds not a distinguished place. It is a great law of our nature, that men will give cheerfully and liberally to that to which *their hearts* are attached. In the period of which we now speak, men's hearts will be attached to God's honour and God's service on earth, and attached to these, as the most interesting of all objects below the sun. It will follow then as a thing of course, that neither God's servants nor God's work will in any degree suffer or languish for the want of any of the good things of this life. The enquiry among the members of the great family will not be, "How

little can we bestow to this or the other object, connected with the advancement of the interests of Messiah's kingdom, and still maintain some kind of standing in society;" but *how much* is it our incumbent duty to bestow.

VI. Genuine piety shall mark the character of the members of the church at this period.

In all the preceding periods of the church, the number of those who have had only a name to live, while dead, has been considerable. In the period of which we now speak, this class of church members will be very very small—will scarcely exist. The regular, and the frequent, and the thronged assemblies in the house of prayer, will not be a mere matter of form, it will be the result of a living principle—it will proceed from a real change of nature. The hundreds and the thousands which will be every year, every day devoted to the service of the sanctuary, will not be the offspring of the poor, the earthly principle of vain glory; but it will be the natural result of having the whole man, and the whole substance devoted to that God who gave his own Son—who gave himself for the salvation of our souls. Devotional addresses will not then be confined to the church on the Sabbath, and the new moon, but the spirit of devotion will be felt, devotion will be uttered in the family; in the closet: in the field; behind the counter; wherever men are. "Thus

saith the Lord God, No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that is among the children of Israel." Ezek. chap. xliv. verse 9. "In that day shall there be upon the bells of the horses, **HOLINESS UNTO THE LORD**; and the pots in the **LORD'S** house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be Holiness unto the **LORD** of hosts; and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the **LORD** of hosts." Zech. chap. xiv. verses 20 and 21.

What a change! God's people shall be all holy! The name of the City indeed shall be, the Lord is there; for God shall dwell not only in the midst of the city, but in the heart of almost every one of the inhabitants. The wrath, and the malice, and the angry strife of words, and the deceit and the low cunning, and the thousand such things which have been within the pale of the visible church, and which have been cherished, and cherished too frequently by good men, as heavenly graces and meritorious conduct, shall not be known—and their place shall be supplied with humility and godly fear, and each watching over his own heart, and doing his own work—and at the same time exercising an extensive, but a holy influence over all with whom he is connected.

VII. Oppression and acts of injustice shall cease. "Thus saith the Lord God, If the prince give a gift unto any of his sons, the inheritance thereof shall be his sons'; it shall be their possession by inheritance. But if he give a gift of his inheritance to one of his servants, then it shall be his to the year of liberty; after, it shall return to the prince: but his inheritance shall be his sons' for them. Moreover, the prince shall not take of the people's inheritance by oppression, to thrust them out of their possession: but he shall give his sons' inheritance out of his own possession; that my people be not scattered every man from his possession." Ezek: chap. xlvi. verses 16—18.

No prince will then aggrandize and enrich his sons, or his favorites, at the public expense. Every man, the meanest in the land, will have secured to him and to his family, all the fruits of his honest industry. The prince and the president, the king and the emperor, the civil magistrate of every name and of every grade, will be then a holy man—a man in whose heart is the fear of God—a man who shall be regular and conscientious in worshipping God; he will consequently rule, i. e. enact and administer laws, as answerable to the searcher of hearts, and to the Judge of all the earth. He will consequently be mild and just in all his proceedings. In fact, the same principles which will drive injustice, and oppression, and every

kind of wickedness from private life, will drive them also from public life—and the same principles which will drive oppression and injustice from any one nation or community, will drive oppression and injustice from all nations. The Gospel of God's Son, (and this gospel only) wherever it has influence strikes at the root of every immorality. It teaches men of all ranks, and teaches them effectually, to deny ungodliness and worldly lust, and to live soberly, righteously, and godly. Hence it will follow, that when all the nations of the world shall be under the influence of the gospel, Wars, and other acts of oppression and injustice betwixt nations shall cease. Men shall literally beat their swords into plough-shares, and their spears into pruning hooks. A holy people—a just and peaceable people, or in other words, a holy and a peaceable nation cannot in the nature of things, have for any length of time, an unholy, an unjust, an oppressive and tyrannical government. Wherever the general character of the people in any country is changed, the character of the government of that people will also change. The *form* of the government, in this as well as in the most of other cases, is just as nothing. The spirit and the character of the people, and the spirit and character of the men who administer the government, is every thing.

What a change! The voice of the oppressor, in the hall of justice, and in the high pla-

ces of the field, shall no longer be heard. The toil, and the sweat, and the groans of the millions which have fed the vanity, and administered to the debauchery of pampered lords, shall cease. The blood of other millions which have been shed from generation to generation for no other purpose but to gratify lawless passion shall be spared. The name of our world shall indeed be, the Lord is there—for peace, and all the blessings of peace, shall be on earth as well as in heaven.

VIII. In all matters in which men are concerned, the divine presence shall be enjoyed, and his blessing seen and felt, to an extent hitherto unknown.

In a state of innocence, man walked with his God every day and every hour. The divine image which he carried on his soul, shed a lustre on every thing in which his hands were engaged. As naturally as he breathed, and probably as often as he breathed, his holy ejaculations ascended to his father and his friend. Enoch walked in like manner with God in this world, and all holy men have, ever since, more or less done the same thing. And holy men have in every age, and in every period of their life, and under every circumstance, walked with God, just in exact proportion to the degree of holiness which they possessed. In the period of which we now speak, God's people shall be all holy—and all holy in a very eminent degree. Then shall be upon the very bells or harness of the

horses, **HOLINESS UNTO THE LORD**, and every pot in Judah and Jerusalem shall be Holiness unto the Lord of Hosts. In buying and in selling—in ploughing, and sowing, and reaping—in travelling and in the house—among strangers and among friends, men will live and act under the influence of a new and a heavenly nature. A living and abiding principle of holiness will mark all their transactions.

What a change! Verily, the name of the City will then be, the Lord is there. Holiness, the glory of the divine nature, will also be the glory and the distinguishing characteristic of man. A holy use will be made of every thing, and holy dispositions will warm the heart, and irradiate the countenance of every man, every where, and in every situation.

Is it not desirable that this state of things should soon be realized? Who is such an enemy to himself and such an enemy to the human family, as not to wish that all his brethren of mankind may soon be thus happy? The great object of this day's meeting is to lend our feeble aid to this great and good work. The **BIBLE**, brethren, the doctrines of the bible, the institutions of the bible, form the great medium through which this great change in the moral state of man is to be effected. We are met this day to devise ways and means, for the extensive diffusion of the word of God.

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There are many things which may be urged to arrest our attention to the Bible. The greater part of it is of ancient date. Like its author, it makes its appearance from the very beginning, while human compositions are only of yesterday. It contains a vast portion of genuine and interesting history, which is to be found no where else. It has weathered the storms of many generations. It is a book which has been and is in general use. No book has been so generally read, and so extensively circulated, as the Bible is and has been. It abounds in acknowledged specimens of the first rate composition. No volume ever was produced which contains so many first rate examples of the sublime—of the beautiful; of the tender; of the simple and unaffected—of the concise and the nervous—of the vehement—in one word of all that has been considered elegant or interesting to a refined taste.

But brethren, lofty and commanding as these may be, we demand your attention to the Bible from considerations still higher. We demand your attention to this book, because it is the word of God; and because it contains the only method of salvation from sin, and all the miseries which are the concomitants and the results of sin.

That the Bible contains a genuine, and the only genuine revelation from God to man, need not at this time of day be formally proved. Infidelity has fought her last battle, and

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her numerous and well directed squadrons have been broken and routed, and almost annihilated every where. Scarcely a man can now any where be found, who has any pretensions to information or rank, who is bold enough to come forward, and in plain terms say—that the Bible is *not* God's word.

Admit that the Bible is God's word—that it is infallible truth, and you must also admit, that there can be no deliverance from sin and the miseries of sin, but by the method revealed in the Bible. On the very face of the Bible, on its whole structure, this great truth is enstamped. It begins its history with the introduction of sin; for the account which it gives us of the creation and the first state of man, is only the exordium of the story. Its first prophetic declaration is that sin, and all the effects of sin shall be destroyed by the seed of the woman. To this seed of the woman and his work, all that is to be found in the Bible has a direct and pointed reference; all the history of the Bible is just the history of the opposition which the doctrines and the institutions of the Bible have made to sin; and the Bible as we have already stated, abounds with declarations concerning a period when these doctrines and these institutions shall have extensive and universal influence, and when sin, though it shall still exist, shall not be the predominant principle in the world. It is plain then, from the whole scope of the Bible, that there is no other method by which

individuals and communities can possibly be delivered from sin and all its miseries, but the method which is revealed in the Bible.

But let us take another view of the same subject. It is a fact that all men have more or less laboured, and some of them laboured very hard to be delivered from the miseries of sin. It is a fact, that for a long period, a period of upwards of two thousand years, all the nations of the world, except the Jews, were left to themselves, without any knowledge of the doctrines and the institutions of the Bible. It is equally a fact, that during that period every exertion was made, that could be made by individuals and by communities, to stem the torrent of iniquity and alleviate the sorrows of man. But without success—men went on from evil to worse, and their sorrows were increased, not diminished. Then when in the wisdom of God, the world by wisdom knew neither God, nor happiness, it pleased God by the foolishness of preaching to save them who believed. What the world in their wisdom called the *foolishness of preaching*, did more in one generation to reform the world, and to promote the happiness of man, than all the legislators of Crete, and Greece, and Rome—and all the philosophers, and all the judges, and all the warriors, and all the wise men, had done for the long period of 3000 years.

From the days of the Apostles to the present day, the doctrines of the Bible have main-

tained their commanding influence in reforming the world. Examine the history of the world, and say where men have generally been sober, and industrious, and peaceable, and happy. Uniformly in those districts, and in those periods, where the doctrines of the Bible have been generally known, and the institutions of the Bible most generally attended to. We read of many good laws, and of many wise and virtuous Legislators and Judges, and by these much good has been done. We have in the English language a vast number of first rate moral essays, which have had extensive influence in refining the manners, and in rendering our intercourse with one another agreeable. But when all these are put together, and compared with what has been done by the Bible, and particularly by the doctrines of the Cross, they are just as nothing. The labours of such a man as John Newton have had more extensive influence in delivering men from the power of sin, than all the moralists, and all the civilians, and all the economical philosophers have ever effected.

Take only one view more. Look around you, within the sphere of your own personal observation. Did you ever see—did you ever hear of a single individual being corrupted in his morals—rendered unhappy in himself, and hurtful to those with whom he was connected, by reading the Bible, and by strictly attending to the institutions of the Bible? We have all seen some, we have all

been credibly informed of many who have ruined themselves, who have ruined their families, who have ruined and disgraced their best friends, by neglecting the Bible, and by ridiculing and despising the doctrines and the institutions of the Bible—but a single individual who has been injured by attending to the Bible, is not to be found, not even in the history of the world.

This is the age of experiment; and the friends of the Bible have no objection to rest their cause on numerous and extended experiments. If in experimental philosophy we are to have confidence in conclusions, in exact proportion to the number of facts from which the particular conclusion is drawn, verily the Bible must stand unrivalled in promoting the happiness of man.

And does the Bible contain the only way of salvation? And do we live ignorant of its contents? Do we live careless about it? Do we live in the open neglect of what we know to be according to it, the only source of peace and happiness? Are we raising numerous families ignorant of the Bible, and ignorant of the doctrines of the Bible? Are we surrounded with neighbours and friends who are equally ignorant, and equally careless, and equally in a perishing condition with ourselves!

Would we indeed be active and successful in promoting the influence of the Bible? Then let us begin *at home*. Let each ask himself,

Have I received the truth in the love thereof? Do I indeed know that this book is God's word?—contains God's promises which are all faithful and true? Contains the offer of God's Son, as the saviour of a lost world? Are these promises my hope! Is this Saviour my Saviour!

Having tasted of the goodly inheritance ourselves, and living daily upon this inheritance, let us in the next place seek out for opportunities to communicate it to others. The proverb here shall be made good: "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty: the liberal soul shall be made fat, and he that watereth shall be watered also himself." We have children—we have neighbours—we have *servants*; and neighbours children in abundance, who know nothing of the value of this book; and a very considerable number of these have it not in their possession.

Would each of us just take a spare hour, and endeavor to cast up in his own mind, and to assist him, let him mark it down on paper—how many of his friends and neighbours are at this very hour evidently, and many of them avowedly without Christ, aliens to the commonwealth of Israel, and strangers from the covenant of promise, having no hope, and without God in the world. The result of an inquiry of this kind would likely astonish the most of us.

We express on almost every occasion our sympathy for the heathen in Africa, and Asia, and in the remote quarters of the globe. And we do well to sympathize with these—we do well daily and hourly to pray for these—we do well to embrace every opportunity to send the gospel to these. But shall we take no notice of the heathen in our own houses; on our streets; living within the very next door; many of whom are closely connected with us, by every endearing tie—the tie of the religion of Jesus only excepted? As the number of heathen thus within our reach, thus under our influence, thus committed to our care, is immense—so the guilt under which we and our churches lie on their account, is *enormous*. “If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; If thou sayest, Behold, we know it not: doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?” Prov. chap. xxiv. vs 11, 12.

Were our hearts, christian sisters and brethren, duly affected with this sad state of things, we would not be long inactive. A heart warm with love to the Saviour, and really feeling for lost souls, will get over many difficulties—will find many opportunities and expedients to administer relief.

We are encouraged to exert ourselves in the great and good cause from the aspect

of the times. It is no time, christian friends, to keep our hands in our bosoms. Jehovah has come out of his place, and has terribly shaken the earth. His great work of blood which is to precede the latter day glory is begun—is far advanced: that it is finished we are not prepared to say. It is equally a fact, broad as day, that in the very midst of these desolations, among the very nations which have furnished his instruments of destruction, he has had another, and a quite different set of servants. These have set up a sign—these have sent, and have been sent unto the nations, to the Isles afar off—these have declared Jehovah's glory among the Gentiles, and among the Jews—these have brought and are bringing of our brethren for an offering unto the Lord, out of ALL nations, upon horses, and upon chariots, and in litters, and upon mules, and upon swift beasts, to Jehovah's holy mountain, as the children of Israel brought an offering in a clean vessel unto the house of the Lord. It is equally a fact, and a fact, all circumstances considered, most astonishing, that the character of the ministers of the living God, is changing, and has changed most rapidly. From the banks of the Ganges to the mouth of the Mississippi, an able and an evangelical ministry is springing up in every section of the church. Who also knows not, that the kings and the great ones of the earth, are devoting to a very considerable extent, their time, and their substance, and their

influence, to the cause of the Bible? And whoever has had an opportunity of any thing like full information on the subject, must also be convinced, that whatever may be the character and the motives of a vast number of the kings, and the princes, and the lords, and the officers, both civil and military, high in command, who are engaged in the business—yet it is unquestionable, that the men who have given, and who continue to give spirit and energy and form to the British and Foreign Bible Society, in all its almost infinite connections and dependencies, are men of distinguished piety, as well as men of distinguished talent.* In fine, whoever will be at the pains to consider with any degree of attention, the history of the world for the last twenty years, must be convinced, that there has been a variety and an extent of operations, a unity of plan, and a control of circumstances literally without number; but all tending to the extension of the influence of the doctrines of the Bible, which can be ascribed to no human ingenuity; to no human wisdom; to no human power. It is the doing of him who sitteth on the circle of the heavens, before whom all the inhabitants of the earth are as grasshoppers. He is carrying on a great work, and he is bringing into operation great and adequate means.

When God begins to work, he stops not in the middle as man frequently does, but goes

* See Note at the end of the Sermon.

through. Nor has he ever been, or will he ever be at a loss in any age or in any country, for instruments. The question then is very short. Shall we work with God, or shall we work against him? The period can be at no great distance when *neutrality* in the cause shall not be known. Hear only one passage of Scripture more: "And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day, that a great tumult from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour. And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance. And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague. And it shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon

them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain, there shall be the plague wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles." Zech. xiv. verses 12—19.

Will any among us, now stand up, and deliberately determine to take up his lot with these workers of iniquity? What may be the particular judgments inflicted on the souls, or the bodies, or the property of the obstinate opposers of God and his cause, the event only will determine. It is enough for us now to know, that they shall be visible and awful beyond any thing which has ever as yet been inflicted on sinful men, on this side the place of torment. Choose you then, brethren, this day, what part you will take.

In fine, we are urged to exert ourselves in this great and good cause, from the consideration that our life, and the lives of our families and friends are involved in it. Whether any of us shall live to see any thing like the meridian splendor of this happy period or not, this much is certain, that just in proportion as we exert ourselves in this work, that glory and that happiness shall in substance be enjoyed by us and by our families. And enjoying thus, we may with good old Simeon say, when we are called upon to depart, 'Now

Lord, lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation.'

The dissemination of the Bible is the great instrument by which the things that remain and are ready to die, are to be strengthened. The Bible, is in fact the river of life, which makes every thing whithersoever it comes, live. Engage heartily in the Bible cause, and personal religion, and family religion, and every thing connected with the service of the living God, shall appear with new vigour. New Churches shall yet be built, and old Churches shall be filled, and iniquity of every kind in our streets, and within the pale of the visible church, shall as ashamed hide her head.

THE END.

NOTE to Page 82.

For the information of those who have had little or no opportunity of being informed of the gigantic operation of the British and Foreign Bible Society, and of the spirit of genuine piety which marks all their proceedings, the following extract from the *Christian Observer* of October 1814, is subjoined:

“HARWICH BIBLE SOCIETY.

“In the month of June last, a meeting was appointed at Harwich, for the purpose of forming a Bible Society for that town. Circumstances occurred which made it expedient to postpone the meeting. This occurrence would hardly have required any notice, had it not been for our desire to give more extended publicity to the following letter of the Chancellor of the Exchequer, which was addressed on that occasion to the Rev. W. Whinfield, Vicar of Harwich, and printed by that gentleman for general circulation in Harwich and its vicinity. The letter will need no comment: it speaks for itself.

“Dear Sir,

“I ought to have returned you earlier thanks for the very agreeable intelligence of the intended formation of a Branch Bible Society at Harwich. Ever since I have had the honor of being connected with that ancient and respectable borough, I have felt an anxious wish that such an Institution should be formed there, not merely because from the local situation of Harwich, and the frequent resort of foreigners there, it is a station particularly calculated to promote the objects of the Society,—but because I am earnestly desirous that all those in whose prosperity I take an interest should be united in a cause of the highest importance and most extensive benefit to mankind. That the utility of the Society is felt in every part of the world, and among persons of every class, its Reports furnish the most satisfactory proofs; and the value in which it is held by those of the highest rank, was fully evinced by the manner in which its Deputation was received by

the Emperor of Russia and the King of Prussia,* of which Mr. Owen will give you the interesting details.

“Happy it is for the world when its sovereigns turn their minds to objects like these,—objects which not only confer dignity on the most exalted of the earth, but may furnish the proper employment and happiness of superior nature,—of the spirits of the just made perfect,—of the blessed angels of God; and for which He, who is far above all created beings, disdained not to take our nature upon him,—to restore salvation to a fallen race, and to bring life and immortality to life through the Gospel.

“I need not say, that I should have felt great pleasure in attending such a meeting as I trust yours will be, and that I much regret that business makes it impossible for me to leave London at present, for which I must beg you to offer my excuses to all my friends; but I shall think myself honored by any situation in which the Society may judge my services to be of use, and request leave to enclose a donation† to its funds. Believe me ever, &c.

N. VANSITTART.”

*The Deputation, which consisted of Lord Teignmouth, the Bishops of Salisbury, Norwich, and Cloyne, Admiral Lord Gambier, the Chancellor of the Exchequer, W. Wilberforce, Esq. and the Secretaries, was most graciously received by both these Sovereigns, who spoke highly of the utility of the Society, and promised it their protection and support. The emperor particularly spoke of the importance of such a society in his dominions, where there are still many nations ignorant of Christianity.

†A draft for fifty guineas.

APPENDIX.

NO. I.

THE SLAYING OF THE WITNESSES.

“And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.” “And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.” Rev. xi. 3, 7, 8.

When are the Witnesses to be slain? Not within but after the expiration of the 1260 prophetic days. They are to prophecy all that period—that is, all the time of the reign of Antichrist. vs. 3.

This period ended in 1792, when the power of the man of sin was broken, particularly in France and Italy, by the French Revolution. But the witnesses are not yet slain. In all the astonishing events which have taken place since, there is nothing which looks any thing like this—and the language in the pas-

sage before us, authorises us to say, that when they are slain the action shall *speak for itself*. Their dead bodies are to be exposed three days and an half in the street of the great city.

The city is the Roman earth; that is, those countries in Europe, which formed a part of the Roman Empire, and in which Antichrist *was* exhibited for ages. The great street must be the centre, and the most public part of the city. And this can be no other but France, Spain, and Italy. In these countries then, we are to look for the horrid carnage.

What is the distinguishing characteristics of these countries at this moment? By twenty years severe visitation the *power* of Antichrist is indeed broken in these—but the *spirit* remains as vigorous, and as bloody as ever. If we except the Austrian dominions, we will find that in all the other countries and kingdoms of Europe, civil and religious liberty has gained much by the changes and revolutions of late years. In all the other countries *Bible Societies* are established and patronized by the princes, and the great men. But in these countries, nothing is to be seen or felt, but the darkness, and the bondage of Antichrist. All the blood and the treasure which the inhabitants of these countries have spent for the blessings of a free government, appear to have been spent in vain. Their former oppressors have got the command of them, and the command of them under a cir-

circumstance, which according to human calculation forbids even the indulging of a hope. All these masters also are, without a single exception, *weak*, and *bigotted*, and *superstitious* Roman Catholics. Of Spain, the Christian Observer, (a most respectable British publication,) of August 1814, thus speaks:

“The gloomy and unsettled state of Spain seems to predict some approaching convulsion. The entire suppression of the liberty of the press, the merciless persecution of the best friends of Spanish independence, the restoration of clerical power and influence in their utmost latitude, and indeed of almost all the ancient abuses, but, above all, the re-establishment of the inquisition, prove either that Ferdinand is utterly unqualified to hold the sceptre of Spain, or that the Spanish people are wholly unfit for the enjoyment of any portion of rational freedom. The decree by which the “Holy Office” has been reinvested with all its former plenitude of jurisdiction, has reached this country. The war, it states, had introduced foreign troops, infected with hatred against their religion; disorders had inevitably resulted; the field had been left open to the wicked; and dangerous opinions were propagated. Wishing to remedy so heavy an evil, to preserve the holy religion of Jesus Christ unimpaired, and being bound to admit no other, and this religion also being the surest means to preserve the people from internal dissensions, the king had thought it

necessary that the Holy Office should resume its jurisdiction. Many prelates, corporations, and other grave persons, had stated, that to the inquisition was Spain indebted for not having been stained by the errors of the 16th century, which caused so many evils in other countries. The oppressor of Europe had looked to the suppression of this tribunal as the most efficacious means of serving his purposes; and the Cortez had abolished it, to the regret of the whole nation. Yielding to these "just considerations," he had resolved that the Supreme Council of the inquisition and the other tribunals of the Holy Office should enter on the full exercise of their functions, and, if necessary, additional laws would be framed for the conduct of its suits and the censure and prohibition of books, with a view to the interests of the people and the rights of sound justice."

A mass of evidence could be collected to prove that the spirit of the Bourbon government in France, both before and since the last appearance of Napoleon, is the same with the spirit of the Spanish government. About the time that the Inquisition was reestablished in Spain, the whole kingdom of France was solemnly devoted to—and put under the protection of the Virgin Mary. In Italy rulers of the same stamp have now also the command. The Pope, and the grand duke of Tuscany, and the king of Naples, and the house of Austria, will not be behind Ferdinand of Spain in

zeal for the full establishment of all the ancient superstition.

Much has been done, and much no doubt will still be done, by the British and Foreign Bible Society, and by other societies of the same nature on the Continent, to give the light of life to these benighted countries. The first exertion of the kind, was a Version of the New Testament in French, with an essay prefixed on its divine authority, by the London Missionary Society. Vast numbers of this Version, by prisoners of War, and by other means, have been poured into the heart of France, and no doubt have had their influence. But all these exertions, and all exertions of the kind while *the spirit* of the government of these countries is antichristian, will be only prophesying in sackcloth. God will by these means have his witnesses in the street of the great city, but for holy and wise purposes, they are to be there, only to be slain.

By *whom* are they to be slain? When they shall have finished their testimony 'saith the prophecy,' *the beast* that ASCENDETH out of *the bottomless pit* shall make war against them, and shall overcome them, and kill them. chapter xi. verse 7.

The beast which is here spoken of, is a different beast from either of the beasts which are described in the xiii. chapter. The first of these beasts *rises out of the sea*, and the se-

cond comes out of the earth; but this one ascendeth out of the bottomless pit.

If we turn to the xvii. chapter, we will find this *third* beast, again introduced. See particularly verse 8. The chief difference betwixt the xiii. and xvii. chapters is this. In the xiii. chap. Antichrist in the form of the first and second beasts, is exhibited in *his power*—in the splendor of his reign, during the 1260 days. In chap. xvii. Antichrist is exhibited in the form of a *third* beast, but on the eve of complete destruction, and after the period of the 1260 days is expired. Come hither, saith one of the angels which had the seven viols, and I will shew unto thee THE JUDGMENT of the great whore.

“*And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings; and they that are with him, are called, and chosen, and faithful.*” Rev. xvii. 12, 13, 14.

The short duration of the power of these kings, is proof positive, that we are not to find them where they have often been sought for, among the Gothic kingdoms which were established on the ruins of the Roman Empire. They are to receive power as kings only *one hour* with the beast. They shall

however improve their short existence very diligently. "These have *one mind*, and shall give *their power and strength to the beast*. They may nominally, as Louis the *desired* has been, be kings for several years; but they shall actually have power as kings only for a very short space. This power shall, however, be employed, while they have it, with the malice and the energy of the Arch fiend.

In the arrangements now made, or which are now making for the government of France, Spain, and Italy, we may then expect to see *Ten* distinct sovereign Popish powers established. These shall be actuated with one spirit, and shall unite in their exertions to establish the Roman Catholic superstition as fully as ever it was established, and in these exertions they shall *slay the witnesses*, and procure their own complete destruction.

Antichrist in his third and last form *ascendeth out of the bottomless pit*. The restoration of these weak, narrow minded rulers, to their own thrones, or to the thrones of their ancestors, especially after such exertions had been made for an order of things of a quite different nature, is astonishing. It is nothing less than miraculous. Men of all religious and political creeds, had given them and their cause up as forever lost.

The beast in this last form ascendeth out of the bottomless pit, and *shall go unto perdition*. These ten kings have powers as kings, only *one hour*. They shall be exhibited only to

shew the implacable, the devilish spirit of Antichrist, and to be destroyed. The beast shall also in this state, be literally, the beast which *was, and is not, and YET IS*. It shall scarcely have an existence.

“And after three days and an half the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven, saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them. And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand; and the remnant were affrighted, and gave glory to the God of heaven. The second woe is past; and, behold, the third woe cometh quickly. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.” Rev. xi. 11—15.

The events of these times have outrun the ordinary march of history. Great and important events have been crowded upon one another; and as the great drama draws towards a close, we may expect the rapidity to be increased. “Behold,” saith our Lord, “I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.”

APPENDIX.

NO. II.

CONCISE ACCOUNT OF THE KENTUCKY BIBLE SOCIETY.

The Kentucky Bible Society was formed in September 1809, and has for its object; 1st, The furnishing of the poor and the needy of the land with the Holy Scriptures—and, 2d, The multiplication of copies of the Scriptures at a cheap rate, that all who have the means, may at all times procure Bibles for themselves and their families. The Society has no secrets, either with respect to its objects or its means. It invites people of every description to become members, and, be not only members, but active in putting all their friends and acquaintances in possession of all its plans and proceedings.

The last Saturday of September is the day appointed by the Constitution of the Society for its annual meeting, at which time a Report of the proceedings of the Society for the past year is read and published—and directors are chosen, for the management of the business for the ensuing year.

The expense of being a member of the Society, is three dollars at the time of subscribing the Constitution, and One Dollar and Fifty Cents annually, as long as the person may choose to continue a member. All donations to the Society are thankfully received, and faithfully accounted for.

It is to be regretted that the sphere of the Society has hitherto been very contracted. The piety and the intelligence of the land, have not as yet been enlisted in its behalf, to the extent which might have reasonably been expected. The Society has not, however, laboured altogether in vain. Upwards of one thousand immortals, have by means of the Society received Bibles, who otherwise in all probability, would have been without them.

And some of these have already given sufficient evidence that the gift was not bestowed in vain. There is reason also to believe, that a considerable number of families have been induced to furnish themselves with the word of life, who likely would have neglected it, had it not been for the influence of the Society. And while the Society has once and again received of the bounty of some of the eastern Bible Societies, in donations of Bibles, it has also in its turn asserted them in a French edition of the Scriptures, for the use of the inhabitants of Louisiana. It is to be hoped that the handful of corn which has been thus scattered on the top of the mountains, will yet shake with the fruit of Lebanon.

Few countries called christian, can possibly stand in more need of the exertions of Bible Societies, than Kentucky. The want of Bibles even among those who are connected with the church, is great. That any man may convince himself of this, let him just ask how many of his friends and acquaintances, and members of his own family are without Bibles?

Low as the state of religion is, in Kentucky, it is by no means desperate. There is a very considerable number of pious persons scattered through the various, and in many things, opposing churches. The cause of our common master suffers much by these not *knowing one another*. Could this piety only be made to bear upon any one given point, great and commanding would be the results. Is not our common Bible, the Bible which is the foundation of all our hopes, a point to which we may make all our exertions to bear? Let the rallying world only be a Bible to every man and woman, and child—in our families—in our churches—in our neighbourhood—in our State. God will bless, as he always has blest his own word, above all other means.

The Directors of the Society are at present devising ways and means, to procure a set of Stereotype Plates, by which they will have it in their power to furnish the Western country with any number of Bibles, at about one half of the present price.

Persons desirous of farther information respecting the Society, may on application to Mr. Burrowes, be furnished with the Reports of the Society, for 1814 and 1815.