

A

DISCOURSE

PREACHED BEFORE THE

East Tennessee Bible Society

AT THEIR

ANNUAL MEETING

IN KNOXVILLE,

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BY

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*And the Lord said—as truly as I live, all the earth
shall be filled with the glory of the Lord. NUM.
14. 20. 21.*

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ISAIAH ii. 2. and 3.

And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

THIS lively prediction of gospel times and millennial ages claimed the faith of men, as unbelieving by nature as ourselves, centuries before the babe of Bethlehem was "wrapped in swaddling clothes and laid in a manger." Many more centuries have, also, elapsed, since this wonderful child of promise was manifested to be "the Mighty God," by his resurrection from the dead with unborrowed power, by his triumphant ascension into heaven from the midst of his adoring disciples, and by his miniature conquest of the world in the unexampled increase of his gospel kingdom on the day of Pentecost and in the apostolic age. Can any of us, then, harbour a remaining doubt, that what the prophet

saw in vision more than two thousand years ago will be seasonably and fully accomplished ; while the animating signs of our times crowd in every direction to prove, that the Friend of sinners, the Prince of peace, the One whose right it is to reign, is making the most extensive and rapid movements among the nations, to fill the world with his glory ? Surely, if the benighted traveller is cheered through the tedious hours of darkness by the warranted anticipation of day, it is a matter of quite inferior effort, when already the morning twilight arrays the eastern sky, to realize that “the night is far spent” and “the day is at hand.” The evangelical prophet was all elevation, ardour and activity, to refresh the church of God with the revelation of its distant prosperity, although at the risk of being sawn asunder, as some affirm he actually was, by the malignant infidels of his own age and country. With what grateful promptitude, then, should we, in the strength of Zion’s Almighty King, gird ourselves to the comparatively easy duties of this enlivening era ? An era, when Christians of all denominations, countries and languages seem to be rising almost in a mass, to make a highway for their God throughout all the earth. Doubtless, it is with a holy indignation and compassion beyond the conception of mortals, that the glorified spirit of Isaiah now looks down from the regions of more than millennial glory upon those dull scholars in evangelical science, who, with the entire book of God in their hands, are “ever learning, and never able to come to the knowledge of the truth ;” who in their gross unbelief are ready, even at the present moment, to say “All things remain as they were,” while both prophesy and Providence induce the wisest of our race to believe, that the healing beams of the Sun of righteousness are soon to gladden all nations, and bless with the light of gospel life the most forlorn and benighted among the millions of mankind.

The prophetic language of the text and context is

admirably clear, in reference both to *the millennial state of the world* and *the appointed means of its introduction*. It is probably for this reason, as well as the importance of the subject, that we find this prophecy repeated with so little variation in the fourth chapter of Micah. Let us, for a moment, consider its meaning. "It shall come to pass." The matter is irreversibly determined in the counsels of heaven. "In the last days," in gospel times, "the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." The gospel temple, for his sake who inhabits it, shall occupy a higher place in the eye of mankind, than any earthly object. The shrines and pagodas of heathenism, the mosques of Mahometanism, the synagogues of perverted Judaism shall all sink before it. The palaces of kings, the capitols of nations, the halls of legislation, the sanctuaries of justice shall universally be held in inferior estimation. "Many people," excited by the word and Spirit of Israel's God, "shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob." The millions before estranged from the worship of Zion shall invite one another to mingle with the happy multitudes that assemble in the Christian sanctuary, where the condescending Jehovah will make the place of his feet glorious by the triumphs of his redeeming love. They shall say with ardent expectation, "he will teach us of his ways" by the means and power of his grace; "and," with that enlargement of heart which it is his peculiar glory to give, "we will walk in his paths."

The enraptured prophet proceeds to show, that the bright picture he has given of millennial scenes will infallibly be realized; inasmuch as *the means*, no less than *the end*, are most wisely and absolutely determined. "For," to prepare the world for its predicted happiness, "out of Zion shall go forth the law, and

the word of the Lord from Jerusalem." On this the inspired penman rests his expectation ; and on this the travellers to Zion's hill will fix their hope of effectual blessing, both for themselves and their fellow-men. *The moral law* of God, the perfect and universal rule of righteousness, with its majestic and eternal sanction, shall be proclaimed where the people of the most High convene for his worship ; and be communicated, by such as are familiar with divine revelation, to their destitute fellow-mortals, that it may be the schoolmaster to bring them to Christ. *The comprehensive word of the Lord*, history and prophesy, law and gospel together, shall be sent forth from the abodes and neighbourhoods of the church to the most distant habitations of mankind. Travellers shall spread the knowledge of it. Removing families shall carry it with them. It shall be the blessed labour of gospel ministers and missionaries to seek for it a welcome place in every house and heart. The complete book of God, in all its intended fulness under the last and best dispensation, the volume of inestimable value and most glorious destination, translated into the living languages of the nations, issued in multiplied copies from a thousand offices devoted to its distribution, shall fly on the wings of all the winds over every ocean and sea, and be transported in ten thousand vehicles over the continents and islands of the earth, to fulfil the prayers, to substantiate the charities of millions, in becoming the bread of spiritual and everlasting life to the multitudes of mankind, ready to perish by "a famine of the word of God," unless relieved by such unsolicited and Providential supplies. "The God of the whole earth" will thus display his glory in making men instrumental by their hands, their treasures, their tongues, their example, their enterprise, their combined exertions, together with their concerted and prevailing prayers, under the gracious direction of his Holy Spirit, to bring their blinded and lost fellowmen in every part of the globe to the knowledge, service and enjoyment of himself.

The blessed consequences shall be, as the continued prophecy, both of Isaiah and Micah, goes on to declare, that men "shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Such, moreover, shall be "the safety and confidence of civil society" from the known righteousness of all people, that Micah has liberty to add, "they shall sit every man under his vine and under his figtree; and none shall make them afraid." A child may perceive, that an essential renovation of mankind in their moral disposition and character is here foretold, as what shall result from the universal diffusion of God's word, with the efficacious blessing of his Spirit upon it. To be conscious of this change in ourselves and instrumental of it in others, is to feel the sunshine of life, to know the power of the gospel, and to have joy in the Holy Ghost.

Most congenial, therefore, with the generous object of the East Tennessee Bible Society, and its grateful anniversary which has convened us this day in the house of the Lord, is the animating doctrine of the text. I have barely explained and expanded it from the comments of Providence. The general sentiment may be more briefly comprehended for further discussion in the following words;

It is God's plan in converting the world, to diffuse his word among the destitute by some of their fellow-men favoured with it before them."

The doctrine divides itself into three particulars.

I. God intends to convert the world.

II. He will bless his word as the means.

III. He will impart it to the destitute by some of their fellow-men favoured with it before them.

A plain consideration of these propositions will be closed by an application of the subject, adapted to the circumstances and duties of the present generation, and to the special occasion on which we are assembled.

I. That God intends to convert the world, is evident from the whole current of the bible, and from several distinct classes of its prophetic passages, at which we have now but little time to glance.

This refreshing truth gleams upon our ruined species in the original promise to our first parents, connected, as it is, with the sentence upon the tempter ; and it is strongly confirmed by answerable scriptures of plainer interpretation. If “the seed of the woman” is ordained to “*bruise the serpent’s head,” he must defeat his counsels and destroy his kingdom in the world. John therefore, testifies, that “for this purpose the Son of God was † manifested, that he might destroy the works of the devil.” The Saviour himself, also declared, when about to die that men might live, “ ‡ Now is the judgment of this world ; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me.” In close agreement with these and similar scriptures is the import of one of those glorious visions of futurity, granted by the ascended Saviour to the beloved disciple, in describing which he says, “ § I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand ; and he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled.” In the figurative language of prophesy the binding of Satan is the liberation of the world, which he had before led captive ; and essentially implies its conversion to God ; in whose reasonable service its spiritual liberty and true happiness must be found.

The same thing is equally comprehended in the promise to Abraham ; and this likewise, is amply con-

* Gen. 3. 15. † 1 John 3. 8. ‡ John 12. 31, 32. § Rev. 20. 1, 2.

fixed by analogous passages. *a* "In thee shall all families of the earth be 'blessed.'" *b* God repeated this promise in reference to Abraham; renewed it to *d* Isaac and to *e* Jacob; and *f* frequently brought it into view in the old testament, and afterwards in the new, as a sure ground of *g* expectation. The meaning cannot be that all shall be blessed in every period of time; for the large majority of mankind have hitherto been strangers to the God of Abraham, and to the blessedness of his spiritual children. Nevertheless, the divine promise is of sure accomplishment. The period, therefore, must come, when all families of the earth shall be blessed in Abraham; that is, in his promised seed, the Saviour. Hence the apostle to the Romans styles the Hebrew patriarch "the father of many nations," and "heir of the world;" because, in the times to which the promise related, many nations, and the world itself, will believe and be blessed in Christ; and by the conversion of the world the father of the faithful will inherit the extensive promise of his covenant God.

The promise also, to David, and equivalent predictions, ensure a universal kingdom to his seed; which pre-supposes the conversion of the world. "I will *h* subdue all ~~thine~~ enemies. I will raise up thy seed after thee, which shall be of thy sons, and I will establish his kingdom. I will be his father, and he shall be my son. I will settle him in my house and in my kingdom forever. I will *i* beat down his foes before his face, and plague them that hate him. I will set his hand, also, in the sea, and his right hand in the rivers. I will make him my firstborn, higher than the kings of the earth. Once have I sworn by my holiness, that I will not lie unto David. His seed shall endure forever, and his throne is the sun before me. His *j* enemies

a Gen. 12. 3. *b* 18. 18. *c*. 22. 18. *d*. 27. 4. *e*. 28. 14. *f*. Exod. 3. 6, 15, 16. 32. 13, 14. *Deut.* 1. 8, 11. *Micah* 7. 20. *g*. Luke 1. 70, 79. *Rom.* 4. 9, 25. *Gal.* 3. 6, 29. *h*. 1. *Chron.* 17. 10, 14. *i*. *Ps.* 89. 23, 25, 27, 35, 36. *j*. *Ps.* 132. 18.

will I clothe with shame ; but upon himself shall his crown flourish. Of the *a* increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it, and to establish it with judgment and justice, from henceforth even forever. With *b* righteousness shall he judge the poor, and reprove with equity for the meek of the earth ; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. The wolf, also, shall dwell with the lamb, and the leopard shall lie down with the kid ; and the calf and the young lion and the fatling together ; and a little child shall lead them. And the sucking child shall play on the hole of the asp ; and the weaned child shall put his hand on the cockatrice's den. 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." No language can more fully imply the conversion of the world.

In like manner the divine promises to the Jews clearly import, that in their greatest prosperity all nations shall be one with them in religion. "*c* At that time they shall call Jerusalem the throne of the Lord ; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem ; neither shall they walk any more after the imagination of their evil heart. *d* And it shall be in that day, that living waters shall go out from Jerusalem ; half of them toward the former sea, and half of them toward the hinder sea ; in summer and in winter shall it be. And the Lord shall be king over all the earth ; in that day shall there be one Lord, and his name one. Rejoice *e* ye with Jerusalem, and be glad with her, all ye that love her ; rejoice for joy with her, all ye that mourn for her, that ye may be delighted with the abundance of her glory. For, thus saith the Lord, Behold, I will extend peace to her like

*a. Isaiah 9. 7. b 11. 1, 10. c Jerem. 3. 17. d Zechar. 14. 8
e Isaiah 66. 10—23.*

a river, and the glory of the gentiles like a flowing stream. I will gather all nations and tongues; and they shall come, and see my glory. From one sabbath to another shall all flesh come to worship before me, saith the Lord. *a* Mine house shall be called an house of prayer for all people." These promises to the Jews illustrate and confirm that signal assurance, early given to Moses, their inspired law-giver and leader, to animate and strengthen him in the most trying circumstances, when the Lord said, "as *b* truly as I live, all the earth shall be filled with the glory of the Lord."

The corresponding *dreams* of king *Nebuchadnezzar* and the prophet *Daniel*, with their inspired interpretations, predict that, after the four successive monarchies of the world, the kingdom of the Messiah shall become universal. In the dream of the king of *Babylon* his own kingdom, the assyrian monarchy, was represented by the "gold" of the "great image" which he beheld; the *Medo-Persian* by the "silver;" the *Grecian* by the "brass;" and the *Roman* by the "iron and clay." "*c* Christ was intended by the stone cut out of the mountain without hands, that smote the image, and filled the whole earth." Hence the interpretation, "The God of heaven shall set up a kingdom, which shall never be destroyed." In *Daniel's* dream the four monarchies are represented by four beasts; and the *d* Redeemer is shown to succeed them in the dominion of the world. "Behold one like the Son of man came. 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." The divine explanation of the dream accordingly declares, that "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." No human comment is necessary to show, that the conversion of the world is here foretold.

The promises of the Father to the Son, and correspondent prophecies, secure to Christ the gospel dominion of the world. "*a* I have set my king upon my holy hill of Zion. Thou art my Son. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. *b* Behold, a king shall reign in righteousness. In his *c* days shall the righteous flourish. He shall have dominion, also, from sea to sea, and from the river unto the ends of the earth. All kings shall fall down before him. All nations shall serve him. Men shall be blessed in him. All nations shall call him blessed. He shall see of the travail of his soul, and shall be satisfied." John beheld, in one of the visions of Patmos, his "*d* name, written on his vesture and on his thigh, King of kings and Lord of lords." Preparatory to the millennial reign of this all conquering king, he, also, saw an "angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell upon the earth, and to every nation, and kindred, and tongue, and people." When afterwards Satan had been cast, bound by the chain of gospel truth, into the bottomless pit, he beheld, as the gracious result, that "the *e* saints reigned with Christ a thousand years."

Those scriptures very manifestly predict the conversion of the world, which foretel the universal outpouring of the divine Spirit upon mankind. "When the *f* Comforter is come," said Christ to his disciples, "he will reprove the world of sin, and of righteousness, and of judgement." Jehovah had said,

a Psalm 2. *b* Isaiah 32. 1. *c* Ps. 72. 7—17. *d* Rev. 19. 16. *e* Rev. 20. 4. *f* John 16. 7, 8.

many ages before, “ *a* I will pour upon the house of David and the inhabitants of Jerusalem the spirit of grace and of supplication.” “ I will put my *b* Spirit within you, and cause you to walk in my statutes. I will *c* pour out my Spirit upon all flesh ; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions ; and, also, upon the servants and the handmaids in those days will I pour out my Spirit.” The gift of the Spirit is the great dispensation, after the gift of the Son ; and by the gracious operations of the Spirit the universal reign of the Son is to be established in the earth.

The inspired predictions, that civil liberty, righteous government and rational peace shall become permanent blessings to all mankind, involve, likewise, the conversion of the world. “ I will make thy *d* officers peace and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders ; but thou shalt call thy walls salvation and thy gates praise. The *e* rod of the wicked shall not rest upon the lot of the righteous. The *f* Lord is king forever and ever. He shall judge the *g* poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor ; that the *c* man of the earth may no more oppress. *h* Where is the fury of the oppressor ? The captive exile hasteneth that he may be loosed. My *i* people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places. Their nobles shall be of themselves, and their governor shall proceed from the midst of them, and I will cause him to draw near, and he shall approach unto me. I will *j* restore thy judges, as at the first, and thy counsellors, as at the beginning. Wisdom *k* and knowledge shall be the

a Zech. 12. 10. *b* Ezek. 37. 27. *c* Joel 2. 28. 29. *d* Isaiah 60. 17. 18. *e* Ps. 125. 5. *f* 10. 16. *g* 72. 4. *h* Isaiah 51. 13, 14. *i* 32. 18. *j* 30. 21. *k* 1. 26;

stability of thy times, and strength of salvation. *a* In righteousness shalt thou be established; thou shalt be far from oppression; for thou shalt not fear; and from terror, for it shall not come near thee. Thy people, also, shall be *b* all righteous. For behold, *I c* create Jerusalem rejoicing and her people a joy. Behold my servant, *I* have put my spirit upon him, he shall not fail, nor be discouraged, till he have set judgement in the earth. And the isles shall wait his law. Nation shall not lift up sword against nation, neither shall they learn war any more." It is obvious, that the best constitutions of human government, the wisest systems of national jurisprudence, and the most equitable public treaties can never permanently establish the liberty, rights and peace of the world, to the fulfilment of these scriptures, without the moral conversion of the mass of mankind.

This is equally comprehended in the sacred passages, which foretel a period, when the children of men shall grow up by divine grace the children of God, holy and blessed. This *f* shall be written for the generation to come; and the people which shall be created shall praise the Lord. The *f* children of thy servants shall continue, and their seed shall be established before thee. They *g* shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. Their *h* seed shall be known among the gentiles, and their offspring among the people; all that see them shall acknowledge them, that they are the seed which the Lord hath blessed. Thus saith the Lord God, Behold, *i* *I* will lift up mine hand to the gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy

a Isaiah. 33. 6. *b* 51. 14. *c* 60. 21. *d* 65. 18. *e* 42. 1, 4. *f* Ps 102. 11, 28. *g* Isaih 65. 23. *h* 61. 9. *i* 49. 22, 20, 17, 25.

nursing fathers, and their queens thy nursing mothers; they shall bow down to thee with their face towards the earth. The *a* children, which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me, give place to me that I may dwell. Thy *b* children shall make haste. I will contend with him, that contendeth with thee, and I will save thy children. I will *c* pour my spirit upon thy seed, and my blessing upon thine offspring; and they shall spring up as among the grass, as willows by the water courses. All thy *e* children shall be taught of the Lord, and great shall be the peace of thy children. *f* Thy sons shall come from far, and thy daughters shall be nursed by thy side. I will bring thy seed from the east, and gather thee from the west; *g* I will say to the north, give up, and to the south, keep not back; bring my sons from far, and my daughters from the ends of the earth. *h* So shall they fear the name of the Lord from the west, and his glory from the rising sun. Israel *i* shall blossom and bud, and fill the face of the world with fruit. For, *j* as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth before all nations. All *k* the ends of the earth shall see the salvation of our God."

The inspired predictions, that idolatry, false religion, error, ungodliness and infidelity shall disappear from among men, very evidently comprise the conversion of the world to the living God and genuine religion. It is true we are not warranted to expect, that an absolute perfection in holiness will ever be the attainment of any mere men on earth, even in the most prosperous ages of Christianity. Otherwise the moral state of the world would come to equal that of heaven. But a prevalent conformity of mankind to

a Isaiah 44. 3, 4. *b* 54. 13. *c* 60. 4. *e* 43. 5, 5. *f* 59. 19.
g 27. 6. *h* Isaiah 61. 11. *i* 52. 10, 6. *j* 61. 11. *k* 52. 10.

the revealed will of God, and a general freedom from whatever is offensive to him, and visibly to his dishonour, must be intended in such passages as the following. “The *a* Gods that have not made the heavens and the earth, even they shall perish from the earth and from under those heavens. In *b* that day a man shall cast his idols of silver and his idols of gold, which they made each one for himself to worship, to the moles and to the bats. For the *c* earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea. And the *d* idols he shall utterly abolish. *e* From the rising of the sun even to the going down of the same my name shall be great among the gentiles; and in every place incense shall be offered unto my name, and a pure offering, saith the Lord of hosts. The *f* mouth of them that speak lies shall be stopped. The lip of truth shall be established forever. *g* For the kingdom is the Lord’s; and he is the Governor among the nations. Evil *h* doers shall be cut off, yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But those that wait upon the Lord, the meek shall inherit the earth, and shall delight themselves in the abundance of peace.”

It may suffice to add here, that the prophetic descriptions of the enlightened, holy, united and blessed state of the world in the millenium necessarily involve the conversion of mankind. “The light of the moon shall be as the light of the sun, and the light of the sun shall be seven fold, as the light of the seven days, in the day that *i* the Lord bindeth up the breach of his people and healeth the stroke of their wound. In that day shall the *j* deaf hear the words of the book; and the eyes of the blind shall see out of obscurity and out of darkness. And the *k* eyes of them that see shall not

a Jerem. 10. 11. *b* Isaiah 2. 18, 20. *c* Habak. 2. 14. *d* Isaiah 2. 18. *e* Mal. 1. 11. *f* Ps. 63. 11. *g* [22 28. *h* 37. 9, 11. *i* Isaiah 30. 26. *j* 29. 18. *k* 32 3

be dim ; and the ears of them that hear sh^all hearken
 'They, *a* also, that erred in spirit shall come to under-
 standing, and they that murmured shall learn doctrine.
 All *b* the ends of the world shall remember and turn
 unto the Lord. All *c* shall know the Lord from the
 least unto the greatest ; and *d* serve him with one
 consent. The *e* watchmen shall see eye to eye. The
f work of righteousness shall be peace, and the effect of
 righteousness quietness and assurance forever. The *g*
 envy, also, of Ephraim shall depart, and the adversaries
 of Judah shall be cut off ; Ephraim shall not envy
 Judah, and Judah shall not vex Ephraim. The Lord
 God will *h* wipe away tears from off all faces, and the
 rebuke of his people shall he take away from off all the
 earth. In that *i* day shall there be upon the bells of
 the horses, Holiness unto the Lord. *j* Unto me every
 knee shall bow, every tongue shall swear."

To each of these classes of inspired evidence, that
 God is determined on the conversion of the world,
 other scriptures might pertinently be added. Other
 classes, also, might easily be subjoined. It is because
 a full belief of the truth contained in my first proposi-
 tion is fundamental to a proper engagedness in the
 duties of this remarkable age, that I have been so parti-
 cular in adducing proofs, which cannot fail to establish
 it in the view of every attentive and impartial mind. I
 proceed to show,

2. That in converting the world God will bless his
 word as the means. Though able "to work without
 means, above them and even against them, at his plea-
 sure," yet in his ordinary Providence, relative to things
 spiritual as well as natural, he chooses to work by them.
 It is a comfortable truth, that infants, while incapable of
 reading and hearing the word of God, are within the

a Isaiah 29. 24. *b* Ps. 22. 27. *c* Isaiah 31. 34. *d* Zeph. 3. 9.
e Isaiah 52. 8. *f* 32. 17. *g* 11. 13. *h* 25. 8. *i* Zech. 14. 20.
j Isaiah 45. 23.

reach of mercy. We should tremble in any case to limit the Holy One of Israel. But in reference to persons who “are of full age, and who by reason of use have their senses exercised to discern both good and evil.” God abundantly declares it to be the usual method of his grace, to reach the heart through the understanding, to give the outward call of his word before the inward call of his Spirit. Accordingly, “where there *a* is no vision” no revelation, “the people perish. For, *b* after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For *c* whosoever shall call upon the name of the Lord shall be saved. How then shall they call upon him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? So, then, faith cometh by hearing, and hearing by the word of God.” But it is the alarming character of mankind, that they “will not seek after God,” & that they “desire not the knowledge of his way.” To show us, therefore, that, when the best means are used with them, it depends entirely upon the omnipotent agency of the divine Spirit, to give the effectual blessing, the inspired apostle adds, “But to Israel *d* he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.” The total depravity of the human heart perceives no wisdom in the requirements, no mercy in the provisions, no sincerity in the invitations of heaven. The sound of revelation is in the ears of the deaf. The beauties of holiness are before the eyes of the blind. The bread that came down from heaven is loathed by those that must feed upon it or perish. As the remaining weeds are the rankest in the best cultivated garden, so under a reject-

a Prov. 29. 18. *b* 1. Cor. 1. 21. *c* Rom. 10. 13, 14, 15, 17 & 21.

ed gospel sin and guilt increase more than any where else on God's earth. Yet the counsels of eternal mercy will not be disappointed. The revelation of divine grace will, in consequence of human perverseness, obtain the more glorious triumph throughout the world. For the Lord God Almighty will plead his own cause in the earth, and make his own arm bare before all nations. The eyes of the blind shall be opened. The ears of the deaf shall be unstopped. Those that were disgusted at the heavenly food of the soul shall desire the sincere milk of the word. Those that fed upon the east wind and drank in iniquity like water shall hunger and thirst after righteousness. "The tongue of the dumb shall sing. For the preparation of the heart in man, and the answer of the tongue, is from the Lord." "I will work," says Jehovah, "and who shall let it? My *a* word shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. God has *b* magnified his word above all his name;" for, in the constituted order of his Providence, all the glory of his name and all the perfections of his nature depend, under the power of his Spirit, upon the instrumentality of his word to make them known to men. "The *c* law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes."

Amid all the glories of the creation a purblind man would be an atheist, without the light of revelation. The most active and humble use of reason could never discover the Redeemer of sinners, unless he were declared by the Father. The holy sabbath of the Lord and all the ordinances of his house derive their solemnity and utility entirely through his word. This gives to prayer all its encouragement, every motive by which

a *Isiah*. 55. 11. *b* *Ps*. 138. 2. *c* *Ps*. 119. 7. 8.

it is animated, all the matter by which it is enriched, and all its blessed tendency to raise the soul to heaven. To this the songs of Zion owe their sublime superiority to the songs of the profane. The most eloquent orator, that ascends the sacred desk, depends wholly on the word of God for every sentiment that can awaken the consciences and penetrate the hearts of men. That it "is quick and powerful and sharper than any two-edged sword," the experience of millions attest. Even the water of Christian baptism and the bread and wine of the sacramental supper would be unmeaning and useless things, without the divine word to consecrate them. This clothes them with their momentous significancy and influence in the most important concerns and transactions of time.

All the encouragement to diffuse the word of God among mankind arises from its matchless excellence and most glorious destination. It is the light that shines from heaven to scatter the spiritual darkness of our benighted world. It reveals its unchangeable author to be a God of boundless and impartial love. It displays the absolute perfection of his law and government. It contains the only authentic history of his works, from the first corner stone of the original creation to the headstone in the new creation of grace. It places before our eyes the primitive blessedness of man in Paradise, the image and darling of his divine Father. It gives the only clear account of his fall and ruin. It presents a faithful glass, in which every man may see the desperate wickedness of his heart and character, as a fallen creature. It displays the Lamb of God, who taketh away the sin of the world. It proclaims the righteousness by which God justifies the man to whom he will not impute iniquity. It describes the nature of that faith by which the adorable Saviour is received; and of that universal holiness, without which no man shall see the Lord. It designates the infinitely precious foundation on which God

builds his church, and against which the gates of hell shall not prevail. It proclaims in melting accents the universal invitation of a living Saviour to a dying world. It discloses the source of all spiritual life and light, strength and support, activity and growth. It imparts the assurance that grace shall triumph. It publishes the joyful tidings, that angels are all ministering spirits; sent forth to minister to the heirs of salvation; and that however the ungodly may despise some of the little ones of Christ's flock, their angels always behold the face of their heavenly Father.

Under all the calamities of life, and in the dark valley of the shadow of death, it is the rod of God to guide and the staff to support his people. If misfortunes thicken upon them to a tempest, and they are chilled with fear and horror at the cold-hearted distance of a deceitful world, they find that the bible secures to them in every sincere and consistent Christian the friend that loveth at all times and the brother that is born for adversity. Above all, they find in him, who is the great subject of the bible, the friend that sticketh closer than a brother. The widow's tears of mourning are converted into tears of joy, while the Spirit brings home to her heart the consoling word of promise, "Thy Maker is thy husband." The sacred volume sustains the broken spirit of the orphan with the tender mercies of a deathless father in the skies. It is "a light to the feet and a lamp to the path" of the trembling youth, coming forth in an evil world to take the early, and probably decisive, steps of an endless moral career. It is the visible bond of union among all the good; and the blessed means of their growing better and better. It is the cord of restraint by which they check the wicked through its hold on their consciences. It is the means in the divine hand from which they hope their amendment. To the old and grey-headed it is the comfortable assurance that their covenant God will not forsake them, It is the telescope by which they descry

the heavenly world, and habitually realize that "the things which are seen and temporal are not worthy to be compared with "the things which are not seen but eternal." It is the treasure of treasures which they rejoice to think others will enjoy behind them, when they depart to be with Christ.

The bible exalts the soul to the noblest aims and feeds its hopes with the highest rewards. Its pages shine with the best examples of character in all ranks and conditions, in all spheres of action, in all social relations. It displays the true and only stable foundation of civil liberty, rights and privileges. It pours the sunbeams of heaven on the natural equality and mutual duties of mankind in their social state. It traces all human beings to one origin, binds them all in one brotherhood, subjects them all to one moral government, and cites them all to one impartial and final tribunal. It offers to them all one common salvation, and invites them all to one eternal home. It prompts them in their friendships to love one another as Christ has loved them. It provokes them to the love of enemies by the example of a God intent on the salvation of his enemies, and of a dying Redeemer praying, as well as bleeding, for his murderers. It urges the most powerful motives upon every man, not to envy the oppressor, and to choose none of his ways.

In its progress over the earth the bible makes its path among the nations, not only by its moral and spiritual benefits, but by its happy influence on all the improvements, which exalt, accommodate or sweeten life. It opens the eyes of men on the manifold works of their God. It is a sun in the intellectual firmament, by whose beams the brightest torch of science is kindled. Hence we find, the greatest lights of mankind in the various departments of human knowledge, such as Bacon, Newton, Locke, Boyle, Lynneus, Rollin, Blair, Hale, Jones, Rittenhouse, Franklin, Rush, and many others, adorn the annals not of hea-

then but of **Christian** nations. We trace an amazing disparity as to the means and diffusion of education where the gospel is enjoyed and where it is not. What hundreds, likewise, of hospitals, dispensaries, infirmaries, asylums, orphan houses, and other charitable institutions for the relief of misery and supply of want, have become honourable monuments of the influence and destination of the bible in a world of sin and wo.

To this holy volume the female sex owe their superior condition, improvement, moral excellence, usefulness and happiness in gospel lands. Facts warrant the additional remark, that in larger numbers than the men, and with as much sincerity, they make it "the man of their counsel and rule of their life." To their early nurturing influence, with the bible in their hands and heart, society, both civil and religious, is much indebted for many of its brightest and most useful men. It is a recent glory of the gospel, that so many beneficent associations of females, in Europe and America, are contributing very largely to the comfort and improvement, as well as daily subsistence, of multitudes who need their aid. Not a few of them by their benefactions and prayers speed the word of God on its way to those who have yet to learn its value.

The bible being the appointed means of the world's conversion to God, it is so composed as to excite in every true convert an unquenchable desire for the conversion of his fellow-men. It brings home to his conscience and heart the most commanding claims that can arise from the divine glory, the good of mankind and his own gratitude, that he promote its universal distribution to the extent of his power. Here, as in other trying cases, the book of God gives a practical demonstration of its immeasurable superiority to the books of men. It is not the Koran of Mahometans, or the Shastah of Hindoos, but the Bible of Christians, that is translated with indefatigable diligence, by the

noonday sun and the midnight lamp, in many distant and distant places on the globe, into more than threescore living languages and dialects, that the unconverted and ignorant may read, become wise to salvation and live forever. It is the bible alone, that originates its missionary societies, not to extend dominion, but to spread salvation ; and sends its scores of volunteering heralds to the isle of the oceans, the tribes of the wilderness, and the darkest corners and remotest ends of the earth, on the single and sublime errand of converting souls to the living God ; whether from dumb idols, Mahometan delusions or the threatening torpidity of the most palpable moral ignorance.

Through the power of depravity infidels may rapidly diffuse the poison of infidelity and atheism, in books of every form and size from a voluminous encyclopedia to the noxious pamphlet of a sheet. But, when the enemy thus rushes in like a flood, to desolate, if possible, the civilized world, it is the Spirit of the Lord in the use of the bible, that lifts up a standard against him. The scriptures of truth are the unfailing fountain, from which the living waters flow for the healing of the nations. From them is received the holy impulse to write and disseminate eternal truth for the benefit of immortals. From them the myriads of religious tracts, treatises, discourses and periodical publications derive all their virtue to regulate to advantage the faith and morals of mankind.

The bible is the only book to unite the hands and hearts of thousands and millions of our selfish race in expensive and persevering efforts, to bless the world with heavenly light. Hence the numerous religious tract societies of the present age. Hence the societies for the conversion of the Jews and the enlightening of the Africans, with here and there, blessed be the God and Father of us all, a believing Jew and African testifying the gospel of Christ to his faithless and ignorant brethern. Hence the number and usefulness of

sunday schools and every day schools of charity, by which thousands of ignorant children and older persons are taught to read for themselves the word of life and salvation. Hence the many national bible societies, and the hundreds of auxiliary and more limited ones, gathered from the various religious denominations in all parts of Christendom, all so actively and harmoniously engaged to contribute their money, their time, their exertions, their influence, that the volume, which they all believe to be a revelation from the God of truth, grace and salvation, may speedily find its way to every family and individual on whom the sun shines.

Mahometans and Pagans are strangers to any similar influence of their own absurd systems. They know the selfishness which separates, the superstition which sacrifices, the persecution which destroys, the bigotry which frivolously consigns to ruin, and the cold-blooded indifference which forbears every compassionate exertion while millions perish. But the constraining influence of the love of Christ, inducing men with exalted disinterestedness to wave smaller differences for great agreements and noble achievements in the cause of God and man, they know not ; and never will, till taught by the bible and the Spirit that inspired it.

The moral temper which distinguishes vital Christianity is altogether unlike every other in the world. Sabat, the Mahometan, with all his genius and learning, was a bloody ruffian, who could pursue and bring to a martyr's death his dear friend, the gentle Abdallah, because he had renounced Mahomet for Christ. His tender mercies were cruelty in the dreadful scene of blood. But the God of Abdallah, who made him faithful unto death, had grace for his persecutor. Sabat is now a Christian. How transformed the man. The lion is become a lamb. His zeal, though greater than ever, impels him, not to destroy men's lives

but to enlighten and save their souls. He is already become a translator of part of the new testament, and, likewise, an able Christian writer. With all his distinguished powers he is promoting the faith which he once destroyed. The gladdened followers of the Redeemer take knowledge of him that he has been with Jesus, and they glorify God in him.

Such are the triumphs of the book of God. Such the tokens, that it shall prosper in the earth, and accomplish the gracious purpose of its author in the conversion of the world. I have now to show

III. That God will impart it to the destitute by some of their fellow-men favoured with it before them. But this is too obviously implied in what has been said, and too manifest a truth, to detain us long. It is declared, not only by the express language of divine revelation, but by the whole history of its progress in the world. Men have been the prophets, priests, apostles, ministers and witnesses of God to their fellow-men in every period of time and under every dispensation of grace. For, notwithstanding angels were often employed to convey additional revelation from heaven before the scriptures were completed, yet their communications were made to prophets or apostles or some favoured individuals, who were to publish them to their fellow-men for general information. God always intended, not only that his uncreated and equal Son should become man, "like unto his brethren, that he might be a merciful and faithful high priest," but that it should be the duty, honour and happiness of men to be workers together with him in enlightening and converting the world. Adam, Noah, Abraham, Moses, the elders, Joshua, the judges, the righteous kings of Israel and Judah, the fathers and mothers, the influential men, the honorable women, and even domestic servants were instruments of Providence, though not Levitical priests or Christian ministers, to communicate the word of God to their more

ignorant fellow-men within their reach. Many of them were uninspired ; and some of them entire strangers to the power of religion. The pungent reproofs of the prophets to the inhabitants of Jerusalem, and to the many thousands of Israel that assembled on the hill of Zion, very manifestly show, that they were far from being all righteous. Our Saviour's addresses to his cotemporaries imply, that few of them were such. But they were all favoured with "the law and word of the Lord." When, therefore, in gospel times "out of Zion" began to "go forth the law, and the word of the Lord from Jerusalem," into the surrounding heathen world, it is doubtless, true, that multitudes were in many ways instrumental of their diffusion, who never received them for themselves into good and honest hearts. Numbers of sinners, nevertheless, while connected in visible exertion with the apostles, ministers and disciples of Christ, may, in all probability, have been overwhelmed with reflections, convictions, and alarms, which were made to issue in their final salvation. In proportion as they were thus active from the impulse of conscience, their condition, according to the ordinary course of Providence, was the more hopeful. A similar remark is applicable to similar characters of the present day. They are not so far from the kingdom of heaven, as they would be, if they could obstinately decline all participation in the important plans, societies and exertions of the existing generation of Christians, to spread the word of God throughout the world. Yet it is never to be concealed, that whatever is done to divine acceptance is done heartily to the Lord under the vital influence of his Holy Spirit. God forbid that any in his presence should fail of this essential grace.

But, as God's own people are to be primarily instrumental in his hand of bringing their fellow-men to the knowledge of his truth, the bible abounds with promises of his necessary assistance in duty, exhortation

to the most strenuous exertions in his cause, and examples the most animating both for their character and success. “As *a* for me, this is my covenant with them, saith the Lord, My Spirit, that is upon thee, and my words, which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed’s seed, saith the Lord, from henceforth and forever.” To gospel ministers, according to their several abilities and opportunities, God’s direction is, “*b* go ye into all the world, and preach the gospel to every creature.” To all his children he says, “Ye *c* are my witnesses.” He requires it of them to “be *d* fellow-helpers to the truth ;” to “*e* stand fast in one spirit, with one mind, striving together for the faith of the gospel ;” and, as far as they may be able, to “declare *f* his glory among the heathen, his wonders among all people, to say among the nations, The Lord reigneth ; blessed *h* be his glorious name forever ; and let the whole earth be filled with his glory.” He expects them all, of whatever denomination, to do their utmost, that his “word may *i* have free course and be glorified” in the earth.

Miracles were necessary to the fulness of the evidence, that the bible is his word ; but they were never intended to supply the place of human exertion in spreading it through the world. Hence, though Saul of Tarsus was arrested in his ruinous and bloody career by a miraculous light from heaven shining above the brightness of the mid-day sun, and by the audible and awful voice of that divine Jesus whom he persecuted in his members, yet it was from Ananias, a man, by nature a sinner like himself, that he was to learn what he must do. On the same plan of divine grace he was himself a chosen vessel to bear the Redeemer’s name

a Isaiah 59. 21. *b* Mark 16. 15, *c* Isaiah 43. 10. *d* 3 John 8.
e Phil. 1. 27. *f* Ps. 96. 3. *h* Ps. 72. 19.
i 2. Thes. 3. 1.

among the gentiles. He was to do the work, that he might finally receive the reward, of an apostle. When you shall see him honoured in the day of judgment, as the acknowledged instrument of converting millions to Christ by his living labours and his immortal epistles, when you shall behold all that he shall have savingly benefited to the end of the world rejoicing with him at the right hand of the Judge, will not the wisdom and mercy and condescension of Jehovah appear with boundless glory in having made men his favoured agents to communicate his word to their destitute fellow-men? Then every sentence spoken for the Son of God in time shall meet a gracious and eternal reward. Every dollar benevolently contributed for the spread of his gospel among mankind shall then be found an everlasting treasure laid up in heaven, to increase in value by a glorious interest through a never-ending eternity. Not an individual, be assured, who now hears me, will then regret the most fervent prayerfulness, the most disinterested zeal, the most liberal beneficence, the most noble selfdenial, the most persevering resolution, with which he shall have exerted his powers and used his property to diffuse the word of God among his perishing fellow-mortals. Let every conscience do its office in the application of the subject. For all, who shall finally be found among the slothful and unprofitable, will be cast forever into outer darkness, where there shall be weeping, wailing and gnashing of teeth.

From the subject we learn, that the present exertions of men for the diffusion of the gospel are but a mere beginning of what, will soon take place. All judicious expositors agree that the millenium is near. The word of God is the instituted means of converting the world. To this end it must be universally spread. It is God's plan to supply the destitute by such as are supplied. These, therefore, in increasing numbers will be prompted to growing exertions by the vast magni-

tude of the work before them, by the accessions of helpers and resources to speed their progress, by the happy result of preceding labours, and the enlargement of their views respecting the gracious designs of heaven. But all the gospel ministers and all the printed bibles now in the world would only supply a small portion of mankind. It has been computed by persons qualified and careful to make the necessary investigation, that a great majority of the inhabitants of East Tennessee are without the stated preaching of the gospel by ministers of any denomination. Between four and five thousand bibles are needed by the destitute. The supply to the demand is not more than as one to ten. In the world at large the demand of preachers and bibles is vastly greater in proportion. But the plentiful revivals of religion, the crowded theological seminaries, the awakened attention of the church to the religious education of youth and the concerted prayers of Christians in all quarters of the globe combine with prophesy and the promise of the Spirit, to insure a large increase of ministers at no great distance of time. Missionary societies, destitute congregations, new settlements never yet congregated, will not always seek them in vain. “*a* Many shall run to and fro, and knowledge shall be increased” in the earth. Moreover, the printing press is put in such sacred requisition at the present day, as strikingly manifests, in connexion with revelation, that the greatest use for which God intended the art of printing, with its best improvements, is to disseminate his word with rapidity and advantage to all the families on the globe. Furthermore, the silver and the gold are the Lord’s ; and, while he is opening the hearts of millions to contribute freely for his use beyond all former example, he is reminding us, that all hearts, all resources, all the springs and issues of human activity are in

his hands, for the universal fulfilment, diffusion and triumph of his word, to the praise of the glory of his grace.

From the subject we further learn, that bible societies, formed, as they generally are, on the equal and liberal principle of combining promiscuously the exertions of all who will associate to diffuse the word of God without note or comment, present the fairest possible opportunity for all denominations of Christians and all ranks of men, to manifest their love of the bible and their benevolence to mankind by their prompt and emulous co-operation to disseminate it among the destitute. As all men are imperfect, all denominations have, doubtless, their errors and faults. They could not combine to circulate each others comments upon scripture, while they are no more united about religious truth. Yet they all hold the bible to be the book of God, and not of man; and it is an honour to them all, to show their confidence in it by vigorous exertions to spread it through the world. They may justly be confident, that it is above the debasement of error and party. It commends all that is excellent and condemns all that is wrong in every denomination. Its author knew infinitely well, what a revelation from himself to men might best contain; and its contents are perfectly to his mind. He made it for his own use in the kingdom of redemption. He has declared it to be the means by which he will convert the world. It needs only to be diffused and crowned with his blessing to answer this end. In it God speaks for himself; and he speaks indiscriminately to all men. He gives his own infallible testimony on the most important subjects in the universe, the topics of religion. In spreading the bible through the world, without note or comment, bible societies act upon the sublime principle of alluring, as far as possible, their careless fellow-sinners and fellow-mortals to listen, not to the voice of man, but of God. No denomination, therefore, can think lightly of the work of disseminating the bible,

without thinking lightly of the bible itself. No sect can fear an injury to its own prosperity, without first apprehending that the bible condemns its peculiarities. All, therefore, of every persuasion, who are honest in their opinions, must expect that the diffusion of the bible will spread in the world what they hold to be the truth. All real Christians are agreed in fundamentals ; and must, of course, rejoice to have the unerring standard of faith and practice as extensively known as possible. The more they perceive its excellence as a divine revelation, the greater must be their ardour, that it may be universally disseminated for the benefit of their fellow-men.

In like manner, all ranks of men from the highest to the lowest may find in connexion with bible societies the fairest field for harmonious exertion. The annual contributions required are so small, that persons in the most ordinary circumstances can be provided for them. The man who labours by the day, and the female that lives by the needle or the distaff, can easily afford one dollar a year to spread the word of God for the conversion of mankind. At so cheap a rate they may share the joys of benevolent co-operation with the most virtuous and beneficent of their species. In bible societies the artificial distinctions of civil society have no place. The kings and emperors, the presidents and governors, the legislators, judges and magistrates of mankind lay by their worldly distinctions, and come into bible societies, as they do into the temple of God, upon the footing of equality as immortal beings ; while the ability and the disposition to do good and to enjoy it make the only disparity. An emperor is not denied the liberty and the praise of beneficence because he is an emperor. The gift by the Czar of Russia of more than twenty thousand dollars to the bible society in his capital, and his yearly addition of five thousand dollars, is liberally estimated to the honour of that magnanimous man, whom the classical pen

of an American minister has so aptly denominated the **Titus** of the age; and whose highest praise arises from his enlightened zeal to diffuse the word of **God** throughout his extensive dominions. On the other hand, the bountiful citizen has his full share of deserved commendation. Our own noble-hearted **Boudinot**, who from inferior resources and retired life has given his ten thousand dollars to that glory of our country, the **American Bible Society**, receives from a grateful public a tribute of honour to which the splendors of a crown could form no claim. In the mean time the little annual contributions and the various occasional donations are gratefully received, and have their proportional utility in advancing the great object, the diffusion of the scriptures. Nor are they diffused in vain. For, though the purchase of the bible is often carelessly neglected by the destitute, yet multiplied facts and evidences are already before the public, and continually accumulating, which forcibly evince, that bibles given by bible societies are almost sure to be read. Frequently they procure benefactions in return, to replenish the sources for further distribution. **Ma-**ny instances of conversion have already resulted; many more of increased acquaintance with revelation and improved external conduct. It is by the bountiful care of a merciful **Providence** that all who have the bible have been favoured with it; and, having freely received this inestimable gift of heaven, generally, too through the unsolicited kindness of men in the first instance, they have the strongest obligations of gratitude, freely to give to their destitute fellow-men, without waiting for their solicitations.

Let us then, my fathers and brethren of the **East Tennessee Bible Society**, exult in the truly liberal nature and object of our association. Let us be animated by the certainty which our subject affords, that the bible shall be diffused universally by the agency

of men, by our own instrumentality in some degree, and rendered successful by the blessing of the Spirit to the conversion of the world. Let us come with zeal to the help of the Lord, and of the millions of his creatures who have undertaken to diffuse it. Though almost among the last, let our combined exertions be not among the least in this momentous enterprise. Let all the officers, agents and members of the society vie with each other in the punctual discharge of their several duties. Let our diligence and usefulness invite the best aid of all our fellow-citizens in this eastern part of the state; and contribute something correspondent with our obligations to the cause of the bible in the world. Let our plan of action receive every improvement which will favour *the unalterable object of diffusing the scriptures without note or comment*. Let our anniversary meetings be as generally attended as circumstances may allow. Let none of our efforts be relaxed, while a family on earth is destitute of the bread of life. Let us live upon the bread we dispense to others; and prepare to meet at the right hand of God the happy souls who shall finally be found savingly benefited by the bibles received from this society.

Friends and fellow-mortals of this respectable assembly, the object is before you, for which a collection is now to be made. If the time did not fail me, could it be necessary to multiply arguments to move your charity on this occasion? Think of the worth of a single soul, of the many souls you may benefit, the value of the bible, the good it has done, and the greater good it is yet to do, the account you must give of all your talents, and the sure prospect that with what measure you mete it shall at last be measured to you again, remember that the God of the bible has now his eye upon you, and then give what you cheerfully can

into our fund of charity; for the Lord loveth a cheerful giver.

That we may all approve and practice the religion of the bible, and enjoy the great salvation it freely offers, may God of his infinite mercy grant for Christ's sake. AMEN.

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